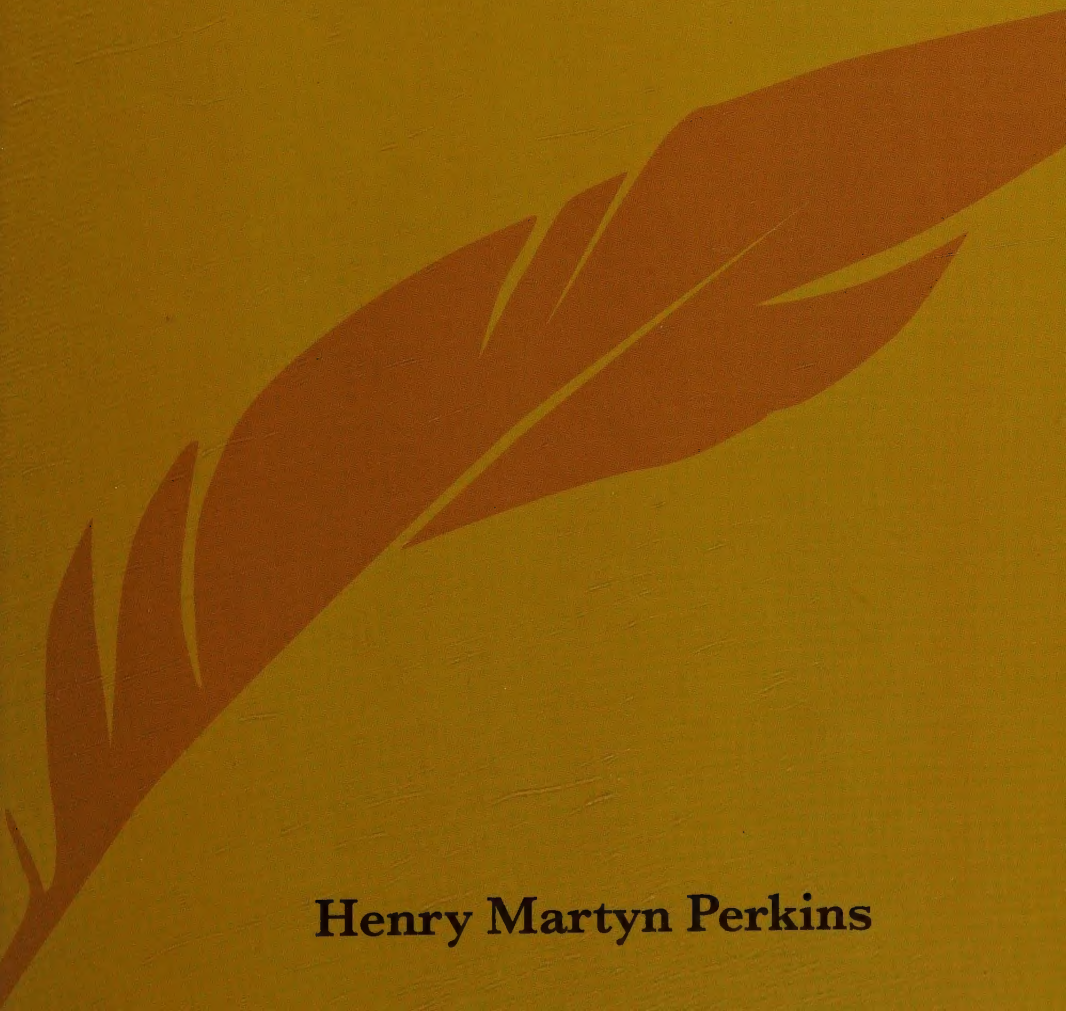
Life Of Reverend Justin Perkins

Pioneer Missionary To Persia (1887)



Henry Martyn Perkins

MISSIONARY ANNALS

A SERIES.

LIFE OF

REV. JUSTIN PERKINS, D.D.

PIONEER MISSIONARY TO PERSIA.

BY HIS SON,

REV. HENRY MARTYN PERKINS.

CHICAGO:

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PREFACE.

The object of this volume is to reflect the character and work of my honored father, the late Rev. Justin Perkins, D.D., pioneer missionary to Persia.

This work is attempted in response to the desire of many friends in the United States, as well as in Persia. Friends of missions in England, Germany and elsewhere will be glad to renew their memories of the subject of this biography.

Not long ago the Jubilee of the mission to Persia was observed. While there is cause of rejoicing over present results, a tribute to the memory of the earliest member of that mission becomes the more appropriate.

It is my hope that the following chapters will serve to increase interest in the cause of missions, and especially as carried forward in Persia, where thirty-seven years of an earnest life were consecrated to the Master's service.

H. M. P.

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REV. JUSTIN PERKINS, D.D.

CHAPTER I.

INTRODUCTORY.

SPECIAL interest is always felt in the work of a pioneer. Some are pioneers with the purpose of seeking a fortune. Others to aid some military project. Others to open avenues for commerce. Others that they may add to the rich treasures of science. Greater than that of any or all of these combined, is the purpose of him who goes to open paths of fresh conquest for the kingdom of Christ and to carry the message of salvation to nations that for ages have not felt the throb of spiritual life.

A glance at the missionary field in Persia will give the reader an impression of its present prosperous condition.

The work begun and for years successfully carried forward by the American Board, was in 1871 transferred to the Board of Foreign Missions of the Presbyterian Church. The missions of this Board in Persia now comprise five stations and several outstations.

In the Western Mission, at Oroomiah, are Rev. Messrs. John H. Shedd, D. D., J. E. Rogers and their wives; Joseph P. Cochran, M. D. and his wife; Mrs. D. P. Cochran, Miss N. J. Dean, Miss M. Morgan, Miss E. Cochran, Miss M. K. Van Duzee. At Tabriz are Rev. Messrs. J. M. Oldfather

and S. G. Wilson and their wives; Dr. G. W. Holmes and wife; Miss M. Jewett, Miss G. Y. Holliday, Mrs. L. C. Van Hook. At Salmas are Rev. F. G. Coan and his wife, Miss C. O. Van Duzee and Rev. J. N. Wright.

In the Eastern Mission, at Teheran, are Rev. Messrs. J. L. Potter, S. L. Ward and their wives; W. W. Torrence, M. D., and his wife; Misses S. J. Bassett, Cora Bartlett and Annie G. Dale.

At Hamadan are Rev. J. W. Hawkes, Mrs. Hawkes and Miss Annie Montgomery.

It will thus be seen that there is access to a much larger territory than when missionary effort was begun about fifty years ago. Christian work and influence have been extending from the Nestorians to the Mohammedan population.

Our interest in any place may depend somewhat on our knowledge of the way to reach it. Making America the starting point, a traveler to Persia can take passage by steamer from New York or other Atlantic ports to Liverpool or other ports in Great Britain or on the Continent. A variety of routes are then open to Constantinople, some by steamer and others partly by railway and partly by steamer. Those sailing from Constantinople land at Batoum. Those sailing from Odessa land at Poti. From both these ports of the Black Sea, there is a railway eastward to Tiflis. Missionaries for western Persia leave the cars here, go by carriage to the Aras river, the boundary between Russia and Persia, and from thence by horseback. Missionaries for eastern Persia proceed by cars from Poti or Batoum to Baku, on the Caspian Sea, from thence by boat to Enzelli. Some parties recently making the trip to or from Persia avoided the Black Sea entirely, continuing the carriage ride two days' journey north of Tiflis and reaching the railroad at Vladicofkas.

When in 1833 Justin Perkins accompanied by Mrs. Perkins first entered Persia, the route taken was somewhat different. The facilities for traveling were far less. There were more dangers and delays. Six months elapsed before reaching the place of destination. So unusual was it in that day to undertake such an enterprise, we cannot wonder the friends of those pioneers in bidding them farewell, never expected to meet them again on earth.

Justin Perkins was well fitted by his earnest consecration, strong faith, Christian tact and constant purpose, to be the pioneer of missionary work in Persia. Had he merely laid the foundation for future labors and opened the resources of that field, this alone would render his service of great value. But his mission did not end with the important work of a pioneer. He continued in that land for years, to take part in nearly all the branches of missionary effort and to witness great changes. Second only in the order of time to what he did as pioneer, was the great task of constructing a modern Syriac literature. He thus gave the Nestorians of Persia what they had never before enjoyed, books in their own spoken language. By his scholarly tastes, he was not only enabled to promote the cause of Christianity in Persia, but to co-operate with those who were engaged in Biblical research elsewhere. He had the ability to discover and obtain manuscript treasures for Europe and America through the personal regard with which the Nestorians were inspired for him. This shows indirectly the influence he had as a missionary, directly, his character for integrity and brotherly kindness. It also shows the influence he had on the ecclesiastics of that region, together with the general confidence and esteem in which he was held, even among Persian officials and Koordish chiefs. Those who knew him felt that he desired their

highest good. His personal intercourse among the Nestorians especially, might be characterized by the words of the Apostle: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

CHAPTER II.

BIRTHPLACE—BOYHOOD AND STUDENT LIFE.

LIKE many who have made their lives significant of good to the church and the world, Justin Perkins was born and reared in a country home. This was near the Connecticut valley, and in the vicinity of Holyoke and Tom, two of New England's classic mountains. He was the fourth son of Mr. William and Mrs. Judith Perkins, and was born March 5, 1805, in the northern part of West Springfield, now a part of Holyoke, Mass.

His advantages of early education were limited to a primary school. When out of school much of his time was occupied with farming. From his parents he had the advantage of Christian instruction. He was thus early guided to the love of what is good and true, and led to see the need of taking a decided stand for Christ. At the age of eighteen, and during the progress of a revival, serious thoughts were awakened in his mind. Conscience henceforward became a faithful monitor. His feeling of need increased, and he was led to a personal and hearty acceptance of Christ as the Savior. In his experience, as in that of many others, the absorbing question became this, "Lord, what wilt thou have me to do." He was desirous of knowing in what manner of life he could best promote the glory of God. To him it appeared very plain that God was honored in the salvation of men, and that the preaching of the gospel was the special method by which men are brought to repentance. He thus

had an earnest desire to become a minister of the gospel, and was prompted to seek an education with the advice of friends to whom he had disclosed his feelings.

He began fitting for college in April, 1823. These preparatory studies were conducted partly under the tuition of Rev. Thomas Rand, of West Springfield, and partly at the academy in Westfield, Mass. While there he made a public profession of religion and united with the Congregational Church in July, 1825.

He entered the freshman class at Amherst College, September 21, 1825. He at once devoted himself with the utmost ardor to the prosecution of his studies, and soon outranked many whose preparation for college had been better. Having formed the habit of constant application to his books, he gained the name of the "twenty-four-hour boy." Recognizing the good purpose of college government, it was one object of his ambition always to meet the requirements that were made. In this he was successful to an unusual degree. Through the whole course he never received a tardy mark, and the habits of promptness here acquired were of great value to him in subsequent years when different departments of missionary effort occupied his time and thoughts. He graduated at Amherst with honor in 1829. The following year he taught in Amherst Academy, and then entered the Theological Seminary at Andover. He studied there two years and then accepted the position of tutor in his Alma Mater. Among others who there received instruction from him was the late Rev. Henry Ward Beecher. When both Perkins and Beecher were speakers at the New York anniversaries in May, 1860, the latter made pleasant and humorous reference to the memories of those early days.

CHAPTER III.

FROM BOSTON TO TABRIZ.

AS the result of much prayerful thought, Justin Perkins accepted a commission from the "American Board of Commissioners for Foreign Missions." This was in January, 1833, and when he was tutor in Amherst College. This commission had primary reference to work among the Nestorians, as the Mohammedans could not then be easily reached. Yet it was believed that gospel truth among that people would prove an entering wedge in the great Persian empire. These hopes have not been disappointed.

On the 21st of July, 1833, Justin Perkins was married to Miss Charlotte Bass, of Middlebury, Vt. By her natural resolution of character she was enabled to share in the early experiences of this missionary enterprise.

Arrangements were made to embark from Boston the following September, in company with the late Dr. Eli Smith, of Syria. He had already visted the Nestorians and was able to give valuable information to those who were about to labor among them.

Instructions were given in the chapel of the Theological Seminary at Andover, September 8, 1833. The excitement of hasty preparation for the voyage had so prostrated Dr. Perkins, that at the close of the impressive services of that evening he found himself hardly able to walk to his lodgings, and was reluctantly compelled, for the first time in his life, to yield to the strong arm of a violent fever. It

was hoped the disease might be arrested, and the vessel accordingly lingered a few days for his recovery. The fever was not checked, and the result being left in doubt, it was thought best for Dr. and Mrs. Smith to proceed without delay. A day after the fever left him, Dr. Perkins received word that the vessel had been detained by adverse winds. He prevailed on his physician to place him in a wagon and take him to Boston, in the hope of being able to secure the advantages of a voyage with Dr. Smith. To this proposition the physician yielded, as he was of the opinion that Dr. Perkins' recovery would be rapidly promoted if he could be placed in the cabin of the vessel without too much exhaustion. The first day, therefore, on which he was raised from his pillow and dressed, he was put upon a bed in a wagon and rode thus from Andover to Boston, the distance of twenty miles. The next day he was carried on board the brig George, Capt. Grosier, and immediately sailed. The sorrow of parting with friends was, for the time, lost in gratitude to God for the privilege of completing the arrangement originally made. The Captain was heard to remark, "We shall very soon have to throw that man overboard." Physicians generally might agree that the immediate effects of the voyage would be helpful. Not many, however, would have said, from appearances, that he was a promising candidate for the exposures of Koordish mountains or the malaria of Persian plains. Yet he outlived many co-laborers, and the term of service he spent on missionary ground has been rarely exceeded. His health generally was good. Though not as robust as many, he had a constitution capable of great endurance.

Soon after leaving Boston an equinoctial storm was encountered. But the same cause which prostrated some, acted as a restorative to him, and he was thus better fitted

for the work in his distant field. The voyage to Malta was prosperous and very beneficial to his health. From that place the company embarked in a Greek vessel to Constantinople. There the following winter was passed with beloved misionary friends. That city was then the outpost of missionary stations occupied by the American Board in that part of the world. The lofty mountains east of the Black Sea being regarded impassable by a lady in the winter months, a delay in Constantinople was made necessary.

In the spring of 1834 Dr. and Mrs. Perkins started on their adventurous way. They took passage in an English vessel for Trebizond, a city of ancient Pontus, situated on the southeastern shore of the Black Sea, and about 600 miles east of Constantinople. Mrs. Perkins was the first American lady that ever crossed that stormy sea. At Trebizond, the missionary and his companion were hospitably entertained by the gentlemen of the English consulate. Preparations were in a few days completed for the land journey of nearly 700 miles to Persia. They were to pass through regions, some of which were exposed to robbers and others to pestilence. There was much to challenge faith and courage. These qualities were not wanting, and gained an additional strength by a recognition of God as a covenant-keeping guide and protector. The promise, "Lo, I am with you alway, even to the end of the world," was full of comfort. The journey was performed on horseback. No wheeled carriages were then used upon that road. The first third of the journey, the part between Trebizond and Erzroom, led across rugged mountains. The ascent and descent, in some places, was so steep and rough, that Mrs. Perkins could retain her seat upon the horse only by the aid of two men, one leading the horse and the other holding the saddle. So narrow were some of the footpaths skirting high precipices,

that a single false step must have plunged the travelers into deep chasms below. Their tent was sometimes pitched at night on heights so lofty that the clouds were far below them. Before reaching Erzroom, they crossed the river Euphrates, and passed through some beautiful and fertile regions. When seeing some shepherds with their flocks, they were reminded of the great and good Shepherd who had literally made them to lie down in green pastures, and had led them beside the still waters.

At Erzroom, Dr. Perkins received intelligence that the *Jellalees*, a powerful Koordish tribe in the neighborhood of Mount Ararat, had intercepted the route to Persia, near the frontier, and plundered a large caravan. It was then decided to pursue a circuitous route through some of the Russian provinces of Georgia. This was the only means of evading danger from the Koords. In the dominions of Russia, though nominally a Christian land, trials awaited them. These resulted from the combined agency of Russian laws and the caprice of unreasonable officers. They were detained a long time in quarantine. Many of their effects were sent back to Erzroom, a distance of 200 miles, these being unjustly pronounced contraband articles of merchandise. At length the detention in quarantine was over, and they again set forth on the journey. During one of the stages, the caravan had gone some distance in advance. Takvoor, the interpreter, remained with Dr. and Mrs. Perkins. He afforded them some amusement as well as inconvenience. Dr. Perkins desired him to go forward and notify the caravan to stop for the night, but he dismounted and at once began to cry, fearing an attack from robbers before he might reach the caravan. Dr. Perkins then rode forward with all practicable speed, leaving Mrs. Perkins with Takvoor. In two hours and a half the caravan was overtaken and the

muleteers were glad to halt for the day. Mrs. Perkins having had much trouble with the timorous Armenian, arrived about two hours afterward. If she quickened her pace faster than a walk, he would cry out after her, for fear of being left alone, "You will not go after Mr. Perkins," and he frequently interrogated in his broken English, "If we do not soon find Mr. Perkins what will *you make?*" meaning what will you *do*. "We will *make along*," as often she replied. In crossing some of the tributaries of the Aras, Takvoor stopped still in the middle of the current and obliged Mrs. Perkins to drive his horse as well as her own. In a few days they were in sight of the Persian frontier, but before reaching there, they were virtually made prisoners. Their passports were declared deficient, though they had been examined and pronounced ample by the authorities in every Russian town through which they had passed. Their detention was on the banks of the river Aras—the ancient Araxes. It was in the month of August, when the thermometer ranged from 1008 to 1108 in the valley of that river. Their tent was guarded by Russian Cossacks. Hot winds from the Caspian blew the fine grains of sand in every direction, drifting them within the tent upon their beds and provisions. The tent was frequently upset for want of sufficient soil to hold the pins. They were not permitted to go in search of provisions nor to send their attendant, and the only means by which they were kept from starvation, was by hiring the Persian boatman on the Aras, at an exorbitant price, to bring bread and melons from a village four miles distant. The state of Mrs. Perkins' health was at this time very precarious. There was much to dishearten, yet earnest prayer was offered to God, and not in vain. Soon a government courier was seen passing on his way to Tabriz. Dr. Perkins hailed him and desired him to take a

letter to Sir John Campbell, then the English embassador at Tabriz. Through his prompt and efficient aid, together with that of the Russian embassador residing in the same city, the missionary and his companion were soon released. A takterawan, a kind of litter carried by horses or mules, was sent for Mrs. Perkins' use. Temporary accommodations for their reception were kindly prepared by the English residents at Tabriz.

Three days after their arrival Mrs. Perkins became the mother of a daughter, of whose existence she was not conscious for several days. The privations of the journey had prostrated her system and she was brought to the very brink of the grave. At one time, Dr. Riach tenderly but frankly told Dr. Perkins there was no hope of her recovery, yet through the mercy of God she was restored.

CHAPTER IV.

ENTRANCE UPON HIS MISSIONARY FIELD.

AS soon as circumstances permitted, and about two months after reaching Tabriz, Dr. Perkins made a journey to Oroomiah, 140 miles distant. This district was to be the field for missionary efforts.

That the condition of this field may be better understood, a few words regarding the Nestorians will here be fitting. Their name is derived from Nestorius, the founder of the sect, and bishop of Constantinople, A. D. 428. They number about 140,000, and reside chiefly in the mountains of Koordistan, and the adjacent plain of Oroomiah. Reduced in numbers, poor and oppressed, living in a state of semi-serfdom to their Mohammedan masters, they have yet attracted much thought and sympathy since the early part of the present century, and with reason. For, though surrounded by the gross darkness of Mohammedanism, it was found they had clung to some of the forms of a pure Christianity. Old stone churches were seen among them. In these were manuscripts on parchment, containing parts of the New Testament and various forms used in their service of worship. Their creed was what they recognized as the *Nicene*. It accords very nearly with that venerable document as it has come to us. The following is a translation of it as it occurs in the liturgy of the Nestorians.

TITLE.

"The creed which was composed by 318 holy fathers

who were assembled at Nice, a city of Bithynia, in the time of king Constantine, the pious. The occasion of their assembling was on account of Arius, the infidel accursed.

CREED.

"We believe in one Go , the Father Almighty, Creator of all things which are visible and invisible: And in one Lord Jesus Christ, the Son of God, the only begotten, the first-born of every creature, who was begotten of His Father before all worlds, and was not created; the true God of the true God, of the same substance with His Father, by whose hands the worlds were made and all things were created; who, for us men and for our salvation, descended from heaven and was incarnate by the Holy Ghost and became a man, and was conceived and born of the Virgin Mary, and suffered and was crucified in the days of Pontius Pilate, and died and was buried and rose on the third day according to the Scriptures, and ascended into heaven and sitteth on the right hand of His Father, and is again to come to judge the living and the dead;

"And we believe in one Holy Spirit; the Spirit of truth who proceedeth from the Father; the Spirit that giveth life;

"And in one Holy, Apostolic, Catholic Church;

"We acknowledge one baptism for the remission of sins; and the resurrection of the body and the life everlasting."

It will then be asked, judging from the general correctness of such doctrine, what need there was of special Christian effort. Much every way. Though having a name to live, that people were dead. Various superstitions, and some papal errors had crept into their belief. They needed spiritual quickening. Their books were written and taught in the ancient Syriac, a language unknown to the masses.

Only a few ecclesiastics could read. The people were ignorant and degraded. Many forms of immorality prevailed. There was need of the gospel, and the natural hospitality of the people afforded an open door for missionary effort.

The object of Dr. Perkins' visit among this people was to obtain a Nestorian teacher who would return with him to Tabriz. He was to learn the language, and when joined by other missionary associates, to plan for a permanent residence in Oroomiah.

He reached Gavalan, a village forty miles northwest of the city of Oroomiah, one morning before sunrise, having traveled in the night to avoid the heat. He there met Mar Yohannan, a young bishop, the first Nestorian with whom he shook hands. The reception was very cordial, and an arrangement was made for him to return to Tabriz and become his instructor. Mar Yohannan accompanied Dr. Perkins to different parts of the province of Oroomiah, and their visit was everywhere hailed with delight. When he returned to Tabriz, the Bishop not only accompanied Dr. Perkins, but took with him priest Abraham. Both these men proved, in subsequent years, very efficient helpers.

The journey to Oroomiah was thus full of encouragement. The hand of the Lord was very manifest. A door was opened for the entrance of gospel light.

Dr. and Mrs. Perkins were at Tabriz a year and three months, awaiting the arrival of their associates, Dr. and Mrs. Grant. During this time they met with a sore affliction in the death of their first-born. The bereavement was specially trying, as there was no physician in whom they could place confidence, within 400 miles. The British embassy and military detachment had removed to Teheran, the Persian capital. In this hour of need they were sustained and comforted by the presence of the Lord.

The plague visited Tabriz that year, but was not permitted to come nigh their dwelling. Many of God's precious promises of care and protection were thus fulfilled. While Dr. Perkins was absent on a journey into Turkey, to meet Dr. and Mrs. Grant and Mr. Merrick, and conduct them through the difficulties of the Koordish region, that fearful scourge, the cholera, visited Tabriz and swept away its inhabitants by hundreds. When Dr. Perkins heard of the prevalence of that disease, his anxiety was very great regarding Mrs. Perkins, who was left alone in Tabriz. He was not able to hear a word from her till he reached his dwelling on his return. Inexpressible was his relief on finding that she had been graciously spared and kept from fear, while thousands had fallen at her side. A fresh value and comfort were seen in Psalm xci: 5, 6, 7.

It was late in November, in the autumn of 1835, that Dr. and Mrs. Perkins accompanied by Dr. and Mrs. Grant went to Oroomiah to commence missionary labors. Their arrival at that district was the signal for a continued ovation. They were met at different villages by processions with trumpets and drums, nor could the earnest remonstrances of the missionaries prevent these manifestations of joy. Even the Mohammedan population were much gratified at the prospect of having schools.

Within two months after his arrival in Oroomiah, Dr. Perkins furnished a room in the basement of his house as a school room. A school was opened, the first of the kind known in central Asia. This was the foundation of the Seminary, which continues to prosper. Superintendence devolved on Dr. Perkins, while priest Abraham instructed the scholars. At first only seven boys came. Soon the number reached forty or fifty. The object of this seminary was

to raise up pious teachers and preachers. Great good has been accomplished by this agency.

Dr. Perkins was met with a difficulty in the outset, as is often the case in new missions. There was want of literary matter for the seminary. The spoken language of the Nestorians had never been written. With the assistance of priest Abraham, Dr. Perkins began immediately reducing the language to a written form, and translating parts of the Bible for reading cards, which two of the oldest scholars soon learned to copy for the use of classes in this their first missionary school. During his first year in Oroomiah, Dr. Perkins was occupied in laboring on the language to bring it to a grammatical structure, and preparing school-cards, eight hours in the day, and teaching the English class two hours. Besides superintending the affairs of the seminary, he preached twice on Sunday, attended one or two meetings during the week, and performed a large amount of miscellaneous labor incidental to the beginning of a mission.

Before the expiration of the first year at Oroomiah most of the members of the mission suffered from fever and ague, and diseases of the eyes. The climate of Oroomiah is naturally good, though it is sometimes rendered unhealthy by artificial causes, such as evaporation from its many irrigated fields. Dr. Perkins' health continued good, and he performed all his labors until about the middle of August, when he was seized with a bilious fever of a malignant character. Violently did the fever rage for many days under the burning sun of a Persian sky, and seemed to defy all efforts to arrest its progress. Three days and three nights the missionary was unconscious and no hopes of his recovery were entertained. But He, at whose bidding diseases come and go, raised him up to life and to his cherished labors.

CHAPTER V.

PROGRESS THROUGH LIGHT AND SHADOW.

ONE of the most attractive features in any missionary experience consists in providential interpositions. God is thus proved to be a "sun and shield," a sun to guide and open paths for usefulness, a shield to protect in times of personal danger.

During the first year at Oroomiah the reputation of the seminary had gained. God touched the hearts of proud Mohammedan rulers to such an extent as to awaken friendly feelings. Kahraman Meerza, a favorite brother of the king and prince of Azerbijan, the northern and most important province of Persia, sent his uncle to visit the missionaries and inspect the seminary. As a result of this favorable visit there was sent, though unsolicited, a firman, of which the following is a translation:

"The command of His Highness is: Whereas, the very honorable and respected gentlemen, Messrs. Perkins and Grant, at Oroomiah, are attending to the education of the people, and render the people useful by teaching them European science, the grace of our Excellency and Highness having become favorably disposed toward them, we order and command three soldiers for their safety at this harvest season and onward; and in accordance with this grace, we command that they shall be honored and have occasion to praise our beneficence. It is our command that the exalted and noble lord, Nedjeff Kooly Khan, governor of Oroomiah,

shall take care to protect them in every respect, and he shall give to each of the three soldiers, the guard of their safety, three dollars per month, and never shall he neglect it. It is ordered that the trusty secretaries arrange and execute the sum of this blessed command.

"Written in the month *Jumady ul evvel*, in the year 1252 (of the Hegira)."

Though Dr. Perkins realized the need of putting confidence in God rather than in princes, he gratefully discovered divine agency in thus influencing the hearts of men. Had that Persian ruler chosen, he could have placed many obstacles in the way of missionary work.

From the first, both Mohammedan rulers and people showed their good will. In Oroomiah, as in other parts of Persia, there is, however, a class of professional ruffians called *Lootee*. Many have been their lawless acts of violence. Through lax administration of law, a large number have escaped punishment. On one occasion Dr. Perkins came near losing his life at the hands of a few such ruffians. He was on his way to visit one of the village schools, in company with Mrs. Perkins and Dr. and Mrs. Grant. As they were walking quietly through the village three of the Lootee, who were under the influence of liquor, hedged up their path by stationing a horse across it just before them and taking a stand on either side. Priest Abraham, a Nestorian helper who was with them, stepped forward and mildly asked them to turn the horse a little and allow the company to pass by. Instantly one of them drew his dagger and raised it to strike him, inflicting a wound. Seeing the defenseless priest in such peril, Dr. Perkins sprang forward to his aid. The weapon was then turned upon him with great ferocity. He sprang back to evade the blow, and in doing so, fell. Having just recovered from a fever, he had not

regained his strength. At that moment Dr. Grant, with a sudden blow from his riding stick across the ruffian's eyes, blinded him sufficiently to afford the whole company time to run into a house near by, where the doors were barred. Had he not fallen as he did, the dagger must have entered his heart. As it was, the harm resulted only in a small wound, a speaking witness against the bloody assassin. "Hitherto shalt thou come and no further," had been said alike to deadly disease and terrible weapon.

The governor of the district on hearing of the affair, without any complaint having been made by the missionaries, immediately arrested the assailant, and caused 250 lashes to be laid upon his naked back; the king hearing of it, through the English embassador, ordered his brother to seize the offender and send him to the capital. But being apprised that officers were coming he fled from the province. The prompt punishment he had received and the vigorous efforts made by the king to apprehend him, deepened the impression that the missionaries could not be injured with impunity.

In the summer of 1837, the mission was reinforced by the accession of Messrs. Holladay and Stocking and their wives. Their arrival greatly cheered the hearts of the missionaries in their constantly increasing labors.

In 1838 much anxiety was caused in the mission by the political rupture which occurred between the English and Persian governments. War was imminent. The only alternative seemed to be abandonment of the field or the intrusting of themselves to the care of excited Persians. Sometime, however, before the English embassy withdrew from the country, the Persian authorities of their own accord pledged their efficient protection, whatever might be the issue of the pending difficulties. "Hitherto," said the governor

of Oroomiah to the missionaries, "I have regarded you as my brothers; now that the English embassador leaves the country, I assume the place of father to you." Thus there was no interruption in the work of schools or in preaching. Every department of missionary effort was carried forward. During the absence of the English embassy, the pledge of protection from the Persian government was fully redeemed.

In 1839 the mission was reinforced by the arrival of Mr. and Mrs. Jones. In 1840 Dr. Wright and Mr. Breath were welcomed to the broadening field of usefulness in Oroomiah. Dr. Wright was for many years the "beloved physician," and Mr. Breath rendered valuable service as mission printer. He had stood near Lovejoy, the abolitionist, when he was shot at Alton, Ill., and was wont to regard this circumstance as giving him a fresh impulse in the cause of Christ and of humanity.

From the outset, and during later years, one great obstacle to the progress of evangelical truth in Persia, has been the effort of papal emissaries. Jesuits illustrated their ruling principle, "the end justifies the means." By misrepresentation and the offering of specious bribes, they secured a few followers, more especially in the mountainous regions. Yet they never have gained the adherence of the Nestorian church as a body. Dr. Perkins believed that the steady shining of gospel light would check, if not overcome any temporary advantage gained by the papists. The truth would commend itself to the hearts and minds of men. Sometimes faith was put sorely to a test by the arrest and persecution of native helpers and converts. Yet God did not forsake his own work, and calamity was averted. Notably in one instance, which occurred somewhat later in the history of the mission, the artful designs of enemies were thwarted. A Persian general of high rank, being under papal influence,

stood pledged to the destruction of protestant missionary work. About that time he led his troops to the frontier mountains, where in the pride of power he levied heavy exactions on the Koords. To effect this, a Koordish chief, a man of might and daring, was decoyed to the camp and detained as prisoner, till he should consent to the enormous demands. Incensed and desperate, he entered the general's tent and told him he had a private proposition for him. Being ordered to deliver it, he came forward, seemingly to whisper it in the general's ear. But when near enough for his purpose, he drew a dagger which had been concealed under his garment, and immediately assassinated the general while reclining on his damask cushions. This death, though so tragic and unexpected, had great significance in the progress of missionary work. The dark cloud of apprehension was lifted. Schools that had been closed were now re-opened. People gathered together without fear in the various villages to hear God's word. So did there appear a vivid illustration of the Psalmist's words: "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

Owing to the malarial influences on the plain of Oroomiah and the consequent illness of different members of the mission, it was deemed very important to secure a health retreat or *summer residence* on some higher ground. The place finally selected was at Seir—a village situated on a mountain declivity, six miles from the city of Oroomiah. The last labor which Dr. Perkins performed before his first return to America, was to stand from morning till night among the workmen, for thirteen weeks, laboring also himself that he might prevent the waste of missionary funds, in the preparation of that mountain residence. From that beautiful spot, the eye ranges a hundred miles over some of the

most charming scenery in the world. There some missionary families have lived through the entire year, others through the summer. The seminary for young men was also located there. Many passing through revival scenes of precious memory, have dated a new life in Christ, and received the baptism so needful for labor and self-denial among their own countrymen.

CHAPTER VI.

FIRST RETURN TO AMERICA.

AFTER a residence of eight years in Persia, it became advisable to take a journey to America. Mrs. Perkins' health had been undermined by the privations and difficulties incident to a pioneer's experience. Reference has been made to these in a previous chapter. A constitution naturally strong had been impaired. After careful consideration it was the judgment of the entire mission, that Dr. and Mrs. Perkins should return to America for a visit, with the hope that Mrs. Perkins' health would be restored by change of scene and climate, as well as medical treatment. This opinion was conveyed to Dr. Perkins in a letter signed by the members of the mission. Great regret was expressed at the temporary loss of his valuable labors, which would thus be incurred, yet a belief was expressed that circumstances required that this sacrifice should be made on the part of the mission.

In accordance with the advice thus given, Dr. and Mrs. Perkins prepared to start for America as soon as the season would permit of a long land journey to the Black Sea. They left Oroomiah July 5, 1841. In company with them was Mar Yohannan, the Nestorian bishop, who had given the missionaries such a cordial welcome on their first arrival. He had taught Dr. Perkins the language of that country, and had been largely identified with the progress made. The bishop had set his heart fully upon seeing the New World.

At that time very few orientals had landed on our shores. Naturally doubting the expediency of it, Dr. Perkins did not encourage his coming, nor did he oppose it. The bishop was very anxious to obtain the consent of his father, and earnestly importuned him to that effect. This evinced the dutifulness of the son. He was at that time forty years of age, and a *bishop*, whom custom requires even his parents to address by the title of *Aboona*—our father. He was, however, influenced by the strong impression that no enterprise will prosper if undertaken without a father's sanction and blessing. And this view prevails largely in all oriental countries. The scene of departure from the village of Gavalan was full of interest. Mar Yohannan had at the last moment obtained permission of his father to start for America. Mounting his horse he rode away from the group of friends who protested against his leaving, and soon joined the company who had preceded him. New York was reached January 11, 1842. The route taken did not differ much from that of the journey taken eight years before, when Dr. Perkins first came to Persia. The time occupied was about the same, though the journey was performed with less danger and difficulty. On reaching Smyrna, they found that 11,000 houses, one-third of the city, had been laid waste by a terrible conflagration only a few days previous to their arrival. Here they met Messrs. Temple, Riggs and Calhoun, beloved Christian friends, who had entered the same great cause, and who were then conducting work in Smyrna and the adjoining country. After enjoying a pleasant visit of a few days the company for America embarked in the brig "Magoun," of Philadelphia, Capt. Haven, bound for New York. In this company was Judith, "The Persian Flower." She was at that time Dr. and Mrs. Perkins' only child. At the time of leaving Smyrna she was

thirteen months old. She began to walk the day of embarkation, and was soon running about the deck. Her activity and playfulness easily won the heart of the kind and social captain, and drew from him an eulogium upon her sailor-like qualities.

The voyage was more than three months in duration. All were glad of the transition from the cabin of the "Magoun" to the homes of friends in New York. After so long a voyage and one not free from perils, the greetings of Christian friends on their native soil were especially grateful to the returned missionaries. Mar Yohannan also received a cordial welcome, and in passing through the great metropolis of the New World, he gazed admiringly upon its wonders. A special meeting of the A. B. C. F. M. was to take place in New York the next week after their arrival. Dr. Perkins rejoiced at the prospect of so soon meeting many of the wise and good, who were to convene from different places to consult and pray for the prosperity of God's kingdom. Mar Yohannan's arrival just at this juncture, with oriental costume and novel appearance, naturally gave added interest to the occasion.

Much of Dr. Perkins' time in America was spent in presenting the cause of missions. He published a book entitled "Eight Years' Residence in Persia." He visited colleges and theological seminaries, interesting students in the rapidly increasing missionary work. Mar Yohannan accompanied him on these tours. In city or village large crowds gathered. Dr. Perkins had often preached against the sin of intemperance in Persia, where a comparatively light wine is produced from grapes. It had often caused him deep regret that *New England rum* was then almost the only commercial representative with which our Christian country had honored the markets of distant Mohammedan Persia. In his

efforts to promote the cause of temperance in that land, he found the bishop to be a warm supporter. Dr. Perkins and Mar Yohannan took a journey to some of the leading cities and towns of central and western New York. On one occasion the bishop's abhorrence of the liquor traffic was quite manifest. In 1842 much of the traveling was of necessity by stage coach. The bishop noticed that some of the passengers were in the habit of stopping at taverns, where a relay of horses was required, and that they came out wiping their mouths. This excited his curiosity and he soon went with them. Entering the bar-room, and seeing decanters and glasses, he asked of the bar-keeper "You sell rum, brandy, gin, whiskey?" The answer was a curt reply, and he soon took his seat in the coach. He repeated the experiment at two or three places, propounding the same question and with much the same result. At last the bar-keeper in one of the taverns was more inclined to converse with him, and on hearing the usual question replied "Yes, sir, I do." He was met with another question "What for you sell rum, brandy, gin, whiskey?" "Oh, to make money," was the answer, upon which the bishop looking him intently in the eye said: "You sell your soul for one dollar." A lasting impression was made on the minds of the bystanders and it was said that a few in that company were led to resolve upon better things for the future.

After a visit in America of a little more than a year, Dr. Perkins and his family, together with Mar Yohannan, returned to Persia. The missionary party also included the following reinforcements: Mr. and Mrs. Stoddard, Miss Fisk, Miss Myers, (now Mrs. Wright,) for Oroomiah, and Mr. and Mrs. E. E. Bliss, for Trebizond. Mrs. Perkins' health had been greatly restored by the visit and change of scene. All looked foward bravely and trustfully to the work and if need be, the self-denials of future missionary experience.

CHAPTER VII.

LABORS IN PERSIA RESUMED.

ACCESSIONS to the membership of the mission promoted systematic division of labor. Different departments were more thoroughly organized. The translation of books was carried forward mainly as in former years under Dr. Perkins' supervision. He entered into the details of this work with untiring perseverance, consulting manuscripts and versions with great care. The work of translation was done with the help of one or more educated native assistants, who read proof sheets. Dr. Perkins preached regularly in one or more villages of the district of Oroomiah. Each missionary had some precinct allotted for this work. These religious services were held in the old stone churches of the Nestorians, which had from the origin of the mission been cordially opened for the proclamation of the gospel. In warm weather these services were often held beneath the shade of some wide-spreading tree.

Dr. Perkins thus refers to the importance of preaching as one department of missionary effort: "The question has sometimes been discussed as to what place preaching should hold among missionary operations. I would say that it should hold the *first* place and *all* places, everywhere and at all times, though certainly not to the exclusion of its auxiliaries, or rather subsidiary agencies, that I have mentioned, as the school, the Sabbath school and the press. It has little reason to repudiate those agencies. On the con-

trary, every village school may be a preaching center, where not only the teacher may daily, nay hourly, 'expound the Scriptures,' as well as teach them." Again, "It is an unspeakable privilege to preach Christ in whatever way to listening Nestorians. The common people heard Him gladly while He journeyed and preached the gospel here on earth. Our message has been emphatically good tidings of great joy to those humble but deeply interesting Christians."—"*Missionary Life in Persia,*" *pages 114 and 117.* The seeds of truth thus scattered abroad by various agencies resulted in a rich spiritual harvest. Conversions were known soon after the missionaries went to Persia. This indicated a spreading interest. The first marked revival, however, occurred in 1846. Between that date and 1862, there were ten precious visitations of the Holy Spirit enjoyed in the male seminary, and eleven in the female seminary. These revivals extended into Nestorian villages, where many were converted. Dr. Perkins was an active participant in revival labors. He thus describes some of these scenes:

"It is impossible to convey an adequate impression of the intensely interesting character of these visitations of mercy among the Nestorians. They have reminded me more of the revivals associated with the labors of Nettleton, in the days of my youth, than any others I have witnessed, so far as the difference of the people thus blessed, and their very diverse circumstances would admit of comparison. The same deep and searching conviction of sin experienced by the impenitent, his sins appearing to him like the sands of the sea-shore, innumerable, and like mountains for magnitude; the almost overwhelming sense of his totally lost condition by nature, but not less of the boundless fullness and freeness of salvation, through a crucified Redeemer; the grasping of that provision with all the heart, casting the

soul prostrate and contrite at the foot of the cross, and laying its sins on the head of the atoning Lamb; and the unreserved surrender of soul and body into His hands, to be His wholly and for ever.

"Then the joy and peace and love and gratitude and praise suddenly welling up in that believing, penitent, grateful soul, before hardened and besotted, and but just now writhing in bitter anguish, if not heart-riving agony! Yet in depth of interest I have never witnessed such scenes elsewhere, nor expect elsewhere to behold them. Heaven itself, while complete in bliss, will not present that peculiar form of interest of beholding penitent Nestorians turning to 'The Lamb of God, which taketh away the sin of the world,' except as viewed in retrospect, and contemplated in those monuments of mercy among the blood-washed inhabitants of that bright world. And afterward, to follow the new-born soul in his career heavenward, sometimes halting, indeed, yet probably less than the mass of believers in more favored lands; to listen to his songs of praise, his melting prayers, and moving exhortations, and mark the good confession of Christ, which he witnesses in his life, often under hardships and persecutions; and in the case of those who have died, to see them lie down on the bed of mortal sickness undaunted, their confidence in a personal and present Savior calm and unshaken, and their faith, hope and joy waxing stronger and stronger, as their outer man approached its dissolution, till, their face often shining like dying Stephen's, they have slept peacefully in Jesus; these have been amid manifold trials, sore bereavements, and untold sacrifices, the missionary's full hundred-fold in this world." — "*Missionary Life in Persia,*" *pages 119-121.*

While the signs of the times in every part of the world were watched with interest, Dr. Perkins specially appreciated

any intelligence from his own land. Patriotism led him to rejoice in the progress of every good cause, and the same principle produced sorrow for existing evils. Many of his letters give evidence of strong anti-slavery sentiments, and at a time when apologists for that fearful evil were not wanting. Every "Fourth of July," he was accustomed to hoist the "stars and stripes" from the roof of the mission premises at Mt. Seir. Usually some member of the mission gave an address, or preached a sermon suitable to the day. On one occasion Dr. Perkins preached a sermon entitled, "Our Nation's Sin," having reference to the institution of slavery. By request of the mission it was sent to America for publication, and was widely circulated. About this time "Uncle Tom's Cabin" was published. Dr. Perkins received one copy as a present from the distinguished authoress, and another from a member of the publishing firm — John P. Jewett & Co.

The following is an extract from a letter of Dr. Perkins to the late Lewis Tappan, Esq., and written in reply to a letter from that distinguished reformer and philanthropist, asking for his correspondence and prayers on behalf of the anti-slavery cause in America.

"With my whole heart, I bid those God speed who are praying and toiling to remove this mighty evil, and avert these calamities, and I pledge them the only humble co-operation I can offer, my fervent and unceasing prayers. Their cause is the cause of God; and however weak and fallible may be the instruments engaged in it, the truth is mighty and it will prevail. Nor can I help believing that the day is not distant, when good people in America, much as they are now divided, will be of one heart and one mind on this momentous subject. It does appear to me that an evil, so appalling in magnitude and in guilt as American slavery,

incurring as it does the rebuke of the world, and provoking as it must the frowns of heaven, cannot, when fairly spread out to view, in the light of the present day, much longer find advocates or apologists or neutrals among American Christians or American patriots."

During his active, missionary life, Dr. Perkins carried forward a vast deal of correspondence, and on a wide range of topics. Here is an extract which bears upon a subject under more or less discussion of late, "The qualifications of missionaries." The words were written to the "Society of Inquiry in Amherst College" and in reply to a letter from that society. "It is the Holy Spirit, poured out upon Christians, which is at once the only efficient influence that will prompt them to give their prayers, their substance and themselves to the work of converting the world, and the most important of all qualifications in those who embark personally in foreign service. 'What are the qualifications most essentially requisite in a missionary of the cross?' is an inquiry contained in your letter, and one which has often been proposed to me by candidates for this work since I entered the field — an inquiry which a volume, rather than a sheet, might reasonably attempt fully to answer.

"Among the few missionary qualifications which I would suggest in this letter, you will doubtless expect me to mention piety as *first* in importance. Without this we know that no minister or missionary has any right to hope for the blessing of God to rest on his labors. But how important *ardent piety* is in the missionary, is but very inadequately understood in Christian lands. You can form but a faint conception of the trials of the missionary's piety, which he has to encounter in the field. He is suddenly removed from every hallowed influence, save that which comes directly from heaven, and placed in open exposure amid the

thickest and most fiery darts of the great enemy. It is a sad mistake to suppose that the deep darkness which reigns around him exerts in any way a hallowing influence on his religious feelings. It is rather, chilling as the touch of death to vital piety in the soul. The missionary in the field stands *alone*, amid trial and discouragement and temptation, like the solitary oak on the mountain top, beaten by the storm and scathed by the lightning, and this not occasionally. Hostile influences are a continual dropping that would wear a stone. Therefore unless like the monarch of the hills his roots are set deep, the missionary must fall. If he trust implicitly in God and hold habitual communion with him, which is always his blessed privilege, he has indeed nothing to fear. The storms and the lightning that rest upon him are harmless, and tend even to give strength, beauty and symmetry to his Christian character. But he must have on the whole armor of God, or he will not be able to stand. He needs the aid of all the Christian graces in vigorous exercise. His must be the piety of the prophet which prompted the illustrious declaration, 'Although the fig tree shall not blossom neither shall fruit be in the vines, the labor of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation.'

"Next to ardent piety in the missionary I regard *sound discretion*, that is, *good common sense*, as indispensable. I have never in my life met with more shrewd, discriminating scrutinizers of human character than in this country. Let the missionary then lack discretion, and it is soon known. One blunder in a land like this may be productive of more serious injury to the cause of God than a thousand in a Christian land. Indeed, I hesitate not to say that an indis-

creet missionary would be a very dangerous man in these Mohammedan countries. Good talents, and particularly taste and ability for the acquisition of languages are certainly important in the missionary candidate.

"*Practical* talents are highly important in the missionary. His deportment should be manly, and his manners gentlemanly and agreeable. These traits will give him great advantage in gaining access to the natives. Asiatics above all others regard the outward appearance. The most ignorant and degraded even possess much external politeness. They bestow no care on the heart but much on the exterior. The missionary should also be versed in the knowledge of things as well as of men. He must superintend the construction of his own furniture, if he have any. He must be able to fit up a school-room, and in an emergency, perhaps, to cast type or work at a press. *Good health* is desirable in the missionary candidate. A very stout constitution is not, however, indispensable. One of a more slender cast is perhaps more likely to encounter successfully the hostile influences of a foreign clime. An elastic, yielding constitution which will readily bend and again recover, as a general rule will best endure changes of climate."

The death of Dr. Perkins' eldest daughter, Charlotte, is referred to in a former chapter as occurring at Tabriz. In subsequent years Dr. and Mrs. Perkins were repeatedly bereaved. The entire number of children they lost was six —three sons and three daughters; all of these died in infancy except Judith, "The Persian Flower." She reached the age of twelve years. Her death occurred September 4, 1852. The family were absent from home on a journey to meet Mr. and Mrs. Crane, who were coming from Trebizond to join the mission. They passed through a region where cholera prevailed, and where Judith took the disease. The

circumstances of her sickness and death are detailed in her biography, "The Persian Flower." Judith's natural maturity of character had made her seem a companion to her mother, and it was long before the bereaved parent could become accustomed to the loss of her only daughter. The effect on her health was manifest, and in 1857 a change of residence became advisable. This fact, together with Dr. Perkins' desire that his only surviving son, Henry, then at the age of thirteen, should avail himself of advantages in America for education, led to the planning of a journey westward. Thus, through the guiding of Providence, Mrs. Perkins and her son, together with Mrs. Crane and her son, started from Oroomiah for America in September, 1857. They were accompanied as far as Constantinople by the late Rev. G. W. Coan.

In 1858 Dr. Perkins returned to America. He spent a little more than three years in his native land and in England, presenting the cause of missions. As most of his publications were completed before this, his second return to America, it will be well to devote the following chapter to that department of his work which relates to the press in Oroomiah.

CHAPTER VIII.

PUBLICATIONS AT OROOMIAH.

This chapter is kindly contributed by Prof. Isaac H. Hall, of the Metropolitan Museum of Art, Central Park, New York City.

IN attempting a sketch of the literary labors of a man like Dr. Perkins, we are confronted with the difficulty that attends the history of a man whose life was given to good works, whose tongue and whose pen were continually busy with the word of life, who served his own generation, and neither was careful nor had the time to preserve a record for perusal after he should have fallen asleep. Further than this, his own modesty has been content to speak of a number of his own works merely as issued by or at the mission at Oroomiah, and to suffer them to go forth for usefulness or mark, without any hint of their authorship.

Moreover, the mission itself has preserved neither a record nor a collection of its publications. It is to-day owing more to the scholarly instincts and labors of the Rev. James E. Rogers, a missionary in the same field, that any collection of their publications has been made. Any account of Dr. Perkins' works must be gleaned from his own writings and those of his co-laborers, from the back numbers of the *Missionary Herald*, from the foreign bibliographers and learned periodicals; and even so must leave us with a feeling that we do not know the whole. His own "Residence of Eight Years in Persia" (Andover, 1842) gives perhaps the best groundwork of information; but the scholars who know how frequently his important labors are

mentioned in the learned publications of Europe, know well that he rendered to the world a vast service of which the ordinary circles at home know little or nothing. His name is to be seen here and there in the European works of every grade on oriental subjects, and thus fills a scientific place among the scholars of the world which is quite as conspicuous in its way as his other name among the noble brotherhood of missionaries.

It is impossible, in this brief notice, to attempt any sketch of the services he rendered to the European scholars in acquiring manuscripts, or in communications respecting a multitude of linguistic and ethnological matters. Those who wish to follow up the subject may best begin with searching the *Zeitschrift des Deutschen Morgenlaendischen Gesellschaft* (Journal of the German Oriental Society) for the years during which Dr. Perkins was in Persia, continuing it to the present time, and then by following up the clews and references thus obtained. This, of course, should be supplemented by a search through the Journal of the American Oriental Society, the *Missionary Herald*, and other (more or less transient) literature of the time. But all that is recounted here, it should be remembered, has a background of immense labor of another sort, of wonderful success in the mission, of a personal character of dignity and influence which had its effect for good and profit not only with oriental potentates and ecclesiastics but upon savage robbers; and while the labors here noted were a man's work in themselves, they could not have been accomplished in Persia—nor in America at that period—except by one who had thoroughly commended himself by his excellence and nobility as a man, and by his fidelity in all the more ordinary occupations. Without the confidence inspired by superiority in things which princes and people could understand,

support would have failed him for the higher works.

The present notes are intended to deal mainly, if not entirely, with Dr. Perkins' work in connection with the ancient and modern Syriac. Those of us who have heard from his own lips the effect of astonishment and the result of good fruits, which followed his own and his associates' labors in Persia, will despair of reproducing the impression, and will feel that we are following the best track in writing the simple facts.

When Dr. Perkins went to Persia, the Nestorian modern Syriac language had not been reduced to writing. Although he did not know it, the Mosul dialect of the modern Syriac had been reduced to writing for at least a century and a half, and manuscripts thereof are extant in the British Museum, in the monastery at El Qosh, near Mosul, and (of late) in the Union Theological Seminary in New York. Had Dr. Perkins known this, it would have been of great help to him; although, as it is, his reduction of the language to writing—for he did it as a pioneer—avoids many mistakes of the El Qosh transcribers.

It was on December 10, 1835, that his first recorded attempt was made to reduce the modern Syriac to writing. His own words* are worth quoting: "Commenced constructing a series of school cards in the Nestorian language, which has hitherto never been reduced to a written form. Priest Abraham writes a beautiful hand and bids fair to be an able assistant. Our first attempt was a translation of the Lord's Prayer, which I may denominate our *first handful of corn* to be cast upon the tops of these naked moral mountains far more sterile than the bare, parched, physical summits in Persia, that most of the year are like the mountains of Gil-

* "Eight Years in Persia," p. 248.

boa, without rain or dew or fields of offering. May the fruit thereof soon shake like Lebanon. Numbers of the Nestorians were in at my study in the course of the day, and all were much interested in the business in which we were engaged. They were greatly delighted to hear *reading* in their language—a thing they had never heard or conceived before. And even the sober priest was so much amused to hear the familiar sounds of his native tongue *read* as well as spoken that he could not refrain from immoderate laughter as he repeated, line by line, what he had himself just written." To this it may be added that within *two days* the effect upon priest Abraham was to make him inquire whether Dr. Perkins did not think it would be a good thing to have the Bible translated into their vernacular language. "I had never," says Dr. Perkins, "suggested the idea to him; but now encouraged it. This evidently afforded him great satisfaction. How many Nestorian hearts will leap with joy and gratitude whenever that great work shall be accomplished!"

On January 16, 1836, he met with his pupils and others in their new school-room for religious worship. He had labored with his own hands most of the previous week "in company with tardy joiners, cold as the weather was, to construct seats, sand-boxes and writing-desks," that they might be ready to commence their school without longer delay. After this dedication, the school-room was opened the next day for inspection. "Our school-room, fitted up in the Lancasterian style, is an object of great curiosity. Multitudes of both Mohammedans and Nestorians throng to inspect it. It is the first Lancasterian school ever opened in Central Asia."

On the next day, January 18, the school commenced. "Seven boys from the city attended. They all took their

stand in a semicircle around the manuscript card suspended on the wall, which priest Abraham, with my assistance, had prepared. And as they learned their letters and then began to repeat a sentence of the Lord's Prayer for the first time, with a delight and satisfaction beaming from their faces, equaled only by the novelty of their employment, I could understand something of the inspiration of Dr. Chalmers, when he pronounced the Indian boy in the woods, first learning to read, to be the sublimest object in the world."

The growth of the school is a most interesting topic, but we must pass it by with just one more mention. Nine days after its opening Dr. Perkins writes: "Our school succeeds very well. But we greatly need slates, pencils, and other suitable apparatus. By constant toil, I succeed in furnishing reading, two hours per day, on manuscript cards in the Nestorian language. Two hours the scholars read the Scriptures in the *ancient* Syriac, which they do not understand, but learn to pronounce syllables, form words and spell in that way; and two hours they spend in writing with their fingers in the sand-boxes, and in learning arithmetic from the abacus. During the time devoted to the two last-named exercises, a class from the older scholars read to me in English. Two of the deacons, who belong to the school, are very fine young men, and render important assistance to priest Abraham, as monitors of classes; and by alternating in writing, they are able to copy two cards a day for the use of the school, in connection with their own studies. My labors at this time, and indeed, during the year, were very pressing. Eight hours in a day I was occupied over the language, in reducing it to a written and grammatical form, and translating portions of Scripture into it for school cards, and two hours I taught the English class in the seminary; in addition to superintending the general

affairs of the seminary—preaching twice on the Sabbath, attending one or two meetings during the week, and performing an amount of miscellaneous labor incidental to the commencement of a new mission, which seemed often of itself well nigh sufficient to require my whole time."

How much writing and card constructing was done before the arrival of the printing-press at Oroomiah, it would be hard to say. On February 14, 1836, Dr. Perkins "commenced the great work of translating the Bible into the Nestorian language." This was the work of years, and was accompanied with many minor labors, of which some were afterward printed, but some circulated only in manuscript. The school prospered, and was attended by female pupils also—though in that respect the missionaries were "careful not to press what the Nestorians regarded as innovations, lest we should become obnoxious as *new measure* men." The missionaries had quite enough danger and suffering to make their literary labors pointed and serious. In addition to his employment in translating parts of the Scriptures, which occupied most of his time, Dr. Perkins composed many religious and temperance documents, tracts, and like short works, not to mention his translation of "Peter Parley's Geography" and "Colburn's First Lessons in Arithmetic," from all of which reading lessons on cards were prepared for the schools. A few hints reach us of the progress of this period of mission manuscript literature. For example, on December 3, 1838, Dr. Perkins writes:

"Mar Elias spent most of the day in my study, engaged in reading my translation of the Epistle to the Philippians, which we recently finished. He expressed himself highly gratified with the accuracy of the translation, and was delighted with the beauty and vividness of the Epistle itself, which he appeared for the first time to understand."

But all such matters we must pass over, and hasten to the arrival of the printing-press. This arrived, with the printer, Mr. Breath, November 7, 1840. The press was unboxed and set up two days after, and "appears as an exotic, in this dark, remote land."

On November 21 the press is put in operation, "by printing, on small scraps, a few copies of the Lord's Prayer, in the ancient Syriac, merely to gratify the curiosity of the natives, who had never before witnessed printing." Applications came in from the natives to print works of character quite other than those within the mission's scope. But on November 30, they "commenced printing the Psalms in the ancient Syriac language, a work we had long promised to the clergy, as the *first labor* of the press."

After much effort, I succeeded, a few years since, in obtaining a copy of this beautiful "first labor," now a very rare book. It is a fine quarto, with the rubrics of the Nestorian church ("*cum canonibus*," as the technical phrase is), and Scripture references. It would seem that the Nestorians themselves furnished the materials for the red ink used in this publication. The book bears date 1841. Its editing and printing were no small literary work. Its original was the native manuscripts.

March 13, 1841, saw the proof sheet of the *first* tract in the Nestorian language: the *first sheet*, indeed, ever printed in that language and character. Says Dr. Perkins, "As it was laid upon my table, before our translators, priests Abraham and Dunka, they were struck with mute astonishment and rapture, to see *their* language in *print*; though they themselves had assisted me, a few days before, in preparing the same matter for the press. As soon as recovery from their surprise allowed them utterance, 'It is time to give glory to God,' they mutually exclaimed, 'that our eyes are

permitted to behold the commencement of *printing* books for our people!'"

This first tract, or work, printed in the Nestorian (modern Syriac) language and character was "On the Necessity of a New Heart," and embodied in it a translation, in the same language and character, of the fifty-first Psalm.

This was the beginning; and though Dr. Perkins modestly confines himself to the recital of facts, and utters no breath of self-glorification, yet from that day the glory was imperishably his of having been the man to reduce the modern Syriac to writing, to produce it in print, and to be and to remain the father of a printed Syriac literature (both modern and ancient), for the whole region of Persia and Mesopotamia. This, together with his subsequent labors and publications, have made the works of his hands to be the foundation of a vast variety and extent of linguistic superstructures in the Oriental literature of the western nations, whose influence it is scarcely possible to estimate.

It is perhaps impossible at this time to determine the order in which the early publications issued from the press. They are not always, perhaps not generally, dated, and in the various accounts given of the work of the press, there are some trifling discrepancies. For reasons already given above, it is not always possible to determine the author of a given publication. In the modern Syriac grammar of the Rev. D. T. Stoddard, published in Vol. V, of the Journal of the American Oriental Society, 1865, is a list of the early publications of the press at Oroomiah, but, unfortunately, undated. This, with perhaps a few other stray sources of information, probably forms the basis of the lists in the European bibliographies. Dr. Perkins also left a manuscript account of "Labors of the Press among the Nestorians," in which he expressly says that his data may need to

be corrected from his previous writings, as he is composing from memory. But with these helps, the task still remains as difficult as before. The press has been busy, quite down to the present time, and has furnished the Nestorians with an abundant and diversified useful literature. Dr. Perkins' labors continued down to 1868 or 1869, in which latter year he left this world for a better, where we may be sure that all his works have followed him, whether we now can trace them or not. But, so far as can be ascertained, besides those already mentioned, the following are pretty well ascertained to be from Dr. Perkins' pen—though he oversaw *all* the early work of the press:

Instructions from the Word of God, in modern Syriac (Scripture Extracts). pp. 196, 4to.

Acts and Epistles in ancient Syriac. 8vo.

Sixteen Short Sermons, modern Syriac.

A Preservative from the Sins and Follies of Childhood, by Dr. Watts, translated into modern Syriac.

Aids to the Study of the Scriptures, modern Syriac. pp. 109, 8vo.

Scriptural History of Joseph, and the Gospel of John, modern Syriac. pp. 316, 8vo.

The Gospel of Matthew, modern Syriac. pp. 192, 12mo.

The Faith of Protestants, ancient and modern Syriac, in separate volumes. pp. 164, 8vo.

Scripture Questions and Answers, in modern Syriac. pp. 139, 8vo.

First Hymn Book, modern Syriac (*three* hymns only). pp. 10, 12mo. The book kept growing for years.

The Dairyman's Daughter, modern Syriac. pp. 136, 8vo. (Translated by Mr. Holladay and revised by Dr. Perkins.)

Useful Instructions, modern Syriac.

The Four Gospels, modern Syriac. pp. 637, 8vo.

Arguments against the Papacy, in ancient Syriac.

The New Testament, ancient and modern Syriac, in parallel columns. Translation made from the Peshitto Syriac, and the Greek differences given in the margin. pp. 829, 4to. This appeared in 1846.

Book of Pleasant Anecdotes, modern Syriac. (Dr. Perkins was one of many contributors to this book.)

Second Scripture Manual, and a larger Hymn Book, in modern Syriac, containing nearly seventy hymns. pp. 131, 8vo. (The first Hymn Book, of three hymns, was made to accompany the alphabet.)

Bunyan's Pilgrim's Progress, modern Syriac. pp. 712, 8vo. This book proved immensely popular, and still remains so. This, with the last above mentioned, were translated with help from Deacon Joseph.

(An Arithmetic, modern Syriac. In Dr. Perkins' MS.; he says it was prepared by Mr. Stocking; but in his "Eight Years in Persia"—earlier and better authority—he speaks of it as his own work. The first of two subsequent larger ones was prepared by Mr. Stocking subsequently. This smaller one had pp. 24, 8vo.)

The New Testament, in modern Syriac (an 8vo reprint), made in 1854.

A Spelling Book, in modern Syriac. pp. 54, 8vo.

The Lord's Prayer, Ten Commandments, and Catechism for Children, in modern Syriac, pp. 78, 8vo.

The Rays of Light, a monthly, in modern Syriac, which lasted eight months, was extinguished by retrenchment, revived, and is continued in the mission to this day. Devoted to "Religion, Education, Science, Missions, Juvenile Matters, Miscellany, and Poetry."

The Old Testament, ancient and modern Syriac, in parallel columns, pp. 1061, large 4to. It bears date 1852.

Hymn Book, in modern Syriac, enlarged to 240 hymns. Published in 1854—another edition in 1860. Most of the hymns in this and preceding hymn books were translated by Dr. Perkins from standard English hymns.

Scripture Narratives, in modern Syriac.

The Young Cottager, in modern Syriac. pp. 98, 8vo.

The Saints' Everlasting Rest (Baxter's), in modern Syriac.

The Shepherd of Salisbury Plain, in modern Syriac. pp. 70, 8vo.

The Threefold Cord (translation), in modern Syriac.

Green Pastures for the Lord's Flock, in modern Syriac.

Doddridge's Rise and Progress, in modern Syriac.

Barth's Church History, in modern Syriac (with an appendix consisting of a translation of Dr. Anderson's article on the missions of the Nestorian church).

A System of Theology, "prepared with great care and labor by Mr. Stoddard," and translated by Dr. Perkins after the former's death.

The Old Testament *with references*, in modern Syriac. 8vo. The references were prepared under Dr. Perkins' supervision, by Deacon Joseph. The book is a stout 4to, and bears date 1858. This is the last edition of the Old Testament in modern Syriac. The corresponding (and uniform) New Testament was prepared by Dr. Wright during Dr. Perkins' absence in America, and bears date 1860. Both were reprints, with some revision of the former translation of Dr. Perkins.*

This list is not intended to be chronological, but it is very nearly so. But it is and must be defective; since no list

*Were this a catalogue of the issues of the Oroomiah press, quite a number of other useful works would be included, for the other members of the mission have done a noble work.

that I have seen includes certain anonymous works of that press, which I have either seen or had good testimony to their existence. Were the collection of Mr. Rogers accessible, the whole matter would be clearer. The list, however, must come down as late as 1865 or 1866, or within three or four years of his death. Whatever it omits, it contains all that he has himself seen fit to designate to the public as his own.

Concerning Dr. Perkins' other publications, it is at least as difficult to give a satisfactory account. That he now and then helped a European library to the possession of a greatly desired manuscript may be easily understood, when we consider that probably the bulk of Prof. Sachau's Berlin Syriac manuscripts were acquired through the American missionaries. It is certain, also, that a shameless, unauthorized use was made of his name by Syriac vendors, who, for venal purposes, represented Dr. Perkins as ready to purchase at a high price a manuscript they had for sale. In particular, one story of his offering $300 for a manuscript of the Revelation of Paul, was often repeated, and may be seen, with an inferential refutation, in Theodor Benfey's introduction to Gustav Bickell's "Kalilag und Damnag." (Leipzig, 1876.)

But Dr. Perkins did obtain a manuscript of the (apocryphal) Revelation of Paul. The manuscript was brought to America by Mr. Stoddard, and is now in the library of the American Oriental Society. Dr. Perkins translated it, and published it in the Journal of the American Oriental Society, vol. viii (the paper was presented October 15, 1863). At that time this was the only copy of the treatise known to scholars; and when Tischendorf, not long afterward, published the Greek original, from a manuscript he had discovered, he reprinted a large portion of this transla-

tion in his edition; his own judgment respecting the age of the composition fully confirming Dr. Perkins' previously published judgment. It should be said, however, that Tischendorf reprinted his extracts from the reprint in the (English) Journal of Sacred Literature, which had eagerly republished it from the Journal of the American Oriental Society (Benfey is mistaken in saying that Tischendorf reprinted *the whole* of the Revelation of Paul, from Perkins' translation. It is perhaps the major part only, or such passages as exhibited marked differences between the Syriac and the Greek.)

Another discovery of importance was a Syriac Life of Alexander the Great, of which a notice is given in Journal American Oriental Society, vol. iv, p. 357. The "Life" is fictitious, and evidently based on the Greek of the Pseudo-Ctesiphon. Roediger published a portion of the Syriac text in the last edition of his "Chrestomathy;" and English scholars in Cambridge and London are busy preparing the whole "Life" for publication; having borrowed the manuscript from America for the purpose.

To Dr. Perkins is also due chiefly the existence of the manuscript lexicon, modern Syriac and English, which Syriac scholars well know by reputation; though the native deacon, Joseph, was the chief compiler. The principal copy is owned by Yale College, but was loaned abroad for use, first in the lexicon of Bernstein, and then in the Thesaurus of Dean R. Payne Smith.

In vol. ii of the Journal of the American Oriental Society is a most interesting Journal of a Tour from Oroomiah to Mosul and the Koordish mountains, and a visit to the site of Nineveh. This, with a remarkable letter from a Persian lady to Dr. Perkins, translated in vol. iii of the Journal American Oriental Society (which is worth publishing at length,

but space forbids), and other communications in various volumes of the same journal, form exceedingly valuable supplements to his "Eight Years in Persia," mentioned above.

It would be interesting, were there time, to follow out the various linkings of Dr. Perkins' literary work in Oroomiah; but that would require a volume, not a sketch; and would best be written from the abundant material in the library of the Congregational denomination in Boston — where also sundry Syriac manuscripts of value (among them a 12th century Peshitto New Testament) bear testimony to the confidence inspired by him and his fellows among the better Nestorians. But a word should be said about his crowning labor, the Bible in the ancient and modern Syriac.

The ancient Syriac is not merely a reprint of the London Polyglot, or of the later edition of Prof. Lee. It is largely based on ancient manuscripts found among the Nestorians, to which also the voweling generally conforms. It thus is an almost independent authority for the Peshitto text, and as such is valued in Europe, as it will be in America when Syriac studies are as widely spread here as they should be. Moreover, especially in the Old Testament, this Bible is *the* authority in the learned world for the Nestorian vowel-points; and to it, in that respect, go all the *savants* of the world. As a conscientious and excellent work its fame is equally great. Unfortunately the work will become rarer and rarer as its indispensable quality becomes better known; but most of our better libraries contain it.

The modern Syriac of the Old Testament is translated from the Hebrew; and that of the New from the Peshitto, with differences from the (common text) Greek noted in the margin. The whole work is beyond all praise; and in every respect a grand monument of Dr. Perkins' learning, ability, fidelity and piety. Into its particular merits as an edition,

this is hardly the place to go; but it is enough to say that Dr. Perkins was much in advance of his generation in critical knowledge, as well as in knowledge of the history and necessities of the Nestorians. Furthermore, by a remarkable providence, he found on arriving at his field, several learned and indispensable works, with which he could never have been furnished from America, since their rarity and cost would have forbidden; not to mention other obstacles, of which the difficulty of transportation was not the least.

Dr. Perkins furnished the Nestorians with a better text of the New Testament, (indeed they had it already, in their Peshitto manuscripts), than he himself had been accustomed to in English. The notes "from the Greek," however, were based on a text no better than those of the times; for Tischendorf's great works were not then published. It is greatly to be regretted, that when his modern Syriac New Testament was reprinted in New York, the impurities of the common text were ordered to be put into the text, instead of being left in the margin. But that was not Dr. Perkins' doing, and was against his own practice and desire. It is, however, the New Testament still; and though it may cause many a shock to an educated Nestorian who is used to the Peshitto, it had to be printed in that shape or not at all.

Besides the Oroomiah editions above mentioned, the ancient and the modern Syriac New Testaments have been published in New York in separate volumes, the former with the Psalms. The Psalms, ancient and modern separately, have also been published in New York. All are in volumes of pocket size, are of great beauty, and have gone through several editions. The last edition of the ancient Syriac New Testament and Psalms was issued from corrected plates; and in the Second Epistle of Peter, the Second and Third of John, and Jude, presents by far the most accurate text of those Epistles ever put in type.

The effect of Dr. Perkins' Syriac Bible, both in the fostering of learning and in the progress of Christianity, is incalculable. Among the deeper scholars, for scholarly purposes, the Old Testament, both ancient and modern, has made and will make for itself the greater place in learned literature; but the New Testament, on the whole the best ancient, as it is the only modern, will be more read, and will furnish the Syriac student with his best introduction to that present necessity — the ability to deal with Syriac manuscripts. It will be long before the scholarly world forgets its debt to Dr. Perkins, or ceases to regard him as a noble figure, whether in position among the natives, or among those of better civilization. In his own country he was less known and appreciated for his attainments and excellencies than he was abroad. He was well known in a realm which would not easily understand a meeting of the American Board, and which the latter would not easily understand. Which knew his more impor nt and more lasting work, it is not for us to inquire. If the work of Christianity, and civilizing and educating at Oroomiah shows the sweeter harvest, the results of his work that followed in Europe and America are seed as well as harvest, and bear a more diversified fruit, which in turn will multiply harvests like that of Oroomiah also. All Mesopotamia, and, indirectly, all countries where the Semitic languages have sway, will profit, in their literatures, their editions of the Bible, and in all their missionary work, from the scholarly reaping and re-sowing of the fruit of Dr. Perkins' labors. May his successors in the field be as bounteously blessed as he; and may those who are revising his pioneer work as a translator of the Scripture be equally happy in the excellence and fruitfulness of their product.

CHAPTER IX.

SECOND RETURN TO AMERICA.

IN the summer of 1858, Dr. Perkins started from Persia on his return to the United States. With him came several members of missionary families. All reached Boston safely the latter part of the following December, and soon experienced the joy of meeting loved ones, in their own native land. The voyage from Smyrna was exceptionally long. After the brief rest of a few days, Dr. Perkins began to fulfill appointments with pastors and churches where he presented the cause of missions in the interests of the American Board. Among other places he visited Montreal, where a very cordial reception was given him. Though many miles from his chosen field in Persia, he watched the progress of affairs with unceasing interest, frequently corresponded, and made many efforts to enlist new missionaries for that field.

In the spring of 1861, the important work was conferred upon him of representing the churches of western Asia in England. This included the interests both of the American Board and the "Turkish Missions Aid Society," of which the late lamented Earl of Shaftesbury was then President.

It may here be said that while Dr. Perkins was never wanting in patriotic affection for his own land, he had at the same time a strong regard for the English nation. The following words from his pen will indicate this fact. "What the British government, through its generous representatives, has done for our dependent missionaries in Persia, it has shown itself ready to do for them in all parts of the world.

What would our missions have accomplished in Turkey, and yet more in India, but for the shield of that government stretched over them? And what are its ubiquitous power and influence doing at this hour to advance the cause of Christ in all those Eastern lands?

"Rare is the American missionary, I believe, in any land, whose heart does not prompt from him the fervent prayer, 'May God bless and prosper England as a bulwark of civilization, light, truth, freedom and Protestant Christianity, from the rising to the setting sun.'

"And how bright a counterpart to what British officials abroad are doing for American missions, is the noble work of the "Turkish Missions Aid Society" in England itself!—an organization which, composed of Christians of various denominations, furnishes funds to be expended by our missionaries in Turkey and Persia, irrespective of their ecclesiastical connections, an instance of unsectarian Christian philanthropy as rare and sublime in itself as it is beneficent in its operation."—"*Missionary Life in Persia*" *pages 234 and 235.*

Dr. Perkins met with a very cordial reception among English Christians, both for his own sake and that of the cause he presented.

A few extracts from different numbers of *The Independent* in 1861 will give glimpses of his visit in England and France.

"Rev. Dr. Perkins at Oxford."— Last week we printed Dr. Perkins' account of his visit to the famed university town. Our esteemed correspondent, in a private note not intended for publication, gives utterance to his own personal impressions from the visit:

"'This day week, and two other days, I had with me the honored and venerated Justin Perkins. How I should like to write of him! I was greatly refreshed; greatly honored;

much moved by his great appreciation of our poor welcome; he had no letter to me; the Congregational minister was away; he shrank from coming out; but a cheerful *book store* gent prompted him and so he accepts it as a providence in small things.

"'I took him to the Bodleian Library; sat him in Drake's chair, while I spoke of him to the chief librarian. He was received very kindly by Mr. Coxe, who is of the highest style of man, scholar, gentleman. Could you see them as they stood: Rev. Payne Smith, second librarian and a Syriac scholar has brought two books; Dr. Perkins stands between Mr. Coxe and Mr. Smith, *and the books are opened.* He looks upon them with strange emotion. They are, he says, old friends; the Syriac versions, the work of his own hands, the produce of that Americo-Persian press.'"

"American Patriotism in Paris.—Paris, May 20th, 1861. To the Editors of *The Independent.*—Crossing over from Brighton, where I had held missionary meetings, I passed the last Sabbath in Paris, and preached in the American chapel. A day or two previous two or three scores of Americans were invited to assemble at the rooms of Mr. Sanford, the United States embassador to Belgium, now here on his way to his new post. Stirring patriotic speeches were made by Mr. Strong, of New York, who was chairman, and by Dr. McClintock and others; $4,000 were subscribed on the spot to purchase cannon for the American government, and it was not doubted that $2,000 more would be added by gentlemen in Paris, who were not present, and by the ladies. It was not the fruit of any angry ebullition but of a deep and tearful determination to do all in their power for their loved native land, now so sorely wronged and disgraced before the Christian world, not to say the heathen world, by infatuated rebels, for the support of a system which heathendom hardly parallels

"The lowest subscription on this occasion was literally and emphatically at the head of the list, as was that of the widow's mites in the gospel. It was from Dr. McGowan, an excellent missionary physician from China, who with a fine patriotic speech, modestly apologized for the smallness of his contribution, by stating that he is away from his post on account of ill health, and not to be burdensome to his society while absent from his work, he is delivering lectures on Japan and China, when able to do so, to obtain bread for himself and his family; and from his little pittance, his country must share."

"*From our English correspondent.*

"DR. PERKINS TO THE EARL OF SHAFTESBURY. — Our venerated friend Dr. Justin Perkins, on the eve of his departure from England, addressed a letter to the Earl of Shaftesbury, on England and America at the present crisis. It is eight years since, that Dr. Joseph P. Thompson under similar circumstances addressed the same respected nobleman, showing the enormous difficulties in the way of emancipation, and the grounds for hoping they would be overcome. It is impressive to bring that Then, and this Now, together, and also to remember, that in the distant east, with a heart warm with Christian patriotism, seven years since Dr. Perkins preached his sermon 'Our Nation's Sin,' and made the impressive declaration: 'I hold that our beloved native country is in the most imminent peril from the fearful system of American slavery, of falling into deep national disgrace, and calling down upon itself the signal judgments of heaven, and thus blighting, for a long period, the purest and the highest hopes of a suffering world.'

"After describing the deep interest and sympathy he had

seen manifested in Britain for his country, Dr. Perkins proceeds thus:

"'In now taking a grateful and very filial leave of our fatherland, to set my face toward my native country, I would beg to express to your lordship and other British Christians, my earnest hope that they will not in this crisis of America forget the fact that the present struggle there is far more a moral than a political one. That God has taken the monstrous evil of sin and slavery in hand and designs to shake it down by civil war, as the proximate if not the immediate agency, I have not the shadow of a doubt. It is an issue inaugurated and precipitated by the slaveholders themselves in their wild infatuation. And yet for the present state of things in America, England is immensely though indirectly responsible. I say this with no purpose of reflection, but in grateful acknowledgment. The noble lessons on freedom and right, and on the abominations of American slavery, which our fatherland has faithfully given us year after year, from the pulpit, the platform, the press, and the forum; among them many thoughts that breathe, and words that burn from your lordship's own glowing lips and pen, have worked in our northern states corresponding sentiments and principles, till after exercising unparalleled forbearance under equally unparalleled injury and abuse they have arisen in their might to stay the wrathful tide now surging and vaunting itself in open rebellion and wholesale systematic piracy. On the moral countenance, by prayer and sympathy, which England shall give to the American Union in its present struggle, may greatly depend the length and the severity of that struggle and the character of its issues. Let me then implore that your countrymen may in no way weaken the hands of their American brethren, who are so ready to pour out their treasure and their blood for the

cause of God and of man, which you have so long and so effectually called on them to assert and maintain.'"

In the summer of 1861 Dr. Perkins returned to the United States. He continued for several months to labor both in the eastern and western States, awakening renewed interest in the cause of foreign missions.

In the summer of 1862, after completing work on a small volume entitled "Missionary Life in Persia," he started again for his chosen foreign field.

The call for his return was very urgent. After a prayerful consideration he accepted that call as the path of duty, though it necessitated separation from the loved ones of his own household.

The journey was performed rapidly, and he was ere long among a people who had earnestly hoped for his return. In his loneliness he found relief by unremitted devotion to his work, and found solace in the affection with which he was regarded by all the missionaries and their families as well as by the Nestorian people.

CHAPTER X.

LAST YEARS IN PERSIA.

THESE years were fruitful of much good. Physical strength, it is true, was somewhat abated; yet Dr. Perkins gave as in former time the best energies of his nature to the Master's cause. His experience and influence were prominent factors in gaining results. He continued to furnish material for the press in Oroomiah. He prepared and published commentaries on different books of the Bible. More work of this kind had been planned, but was interrupted by the failure of his health and by his final return to America.

The following brief extracts taken from a little note book of Dr. Perkins are of interest, not only as being among the last things from his pen, but as giving glimpses of life and character in the East:

"*Contrarieties.*—It is true that Persians and other orientals do many things in a way just the opposite of Americans. They mount their horses on the left side. They turn to the left when they meet. The women in knitting begin the stocking at the toe. Joiners instead of standing at a bench, sit down and hold their work with their feet. They churn their milk, and not cream, to make butter. The driver of a team rides on the yoke and looks backward. The plow is driven a few rods and then turned about and the field is thus plowed in patches, instead of seeking a furrow from end to end of the field, the object being to rest the team by frequent turnings."

"*Excuses of Orientals.*—They are never at a loss for excuses. As an illustration: A *taktirawan* was left at Trebizond by a missionary on his way to America, in charge of an Armenian preacher. In two years the missionary returned. 'Where is my taktirawan?' 'The rains have rotted it.' 'Where are the harnesses?' 'The mice have eaten them.' 'Where are the irons?' 'The rust has consumed them.' The vehicle had probably been sold and the avails appropriated."

"*Lying like a Mollah.*—Any false religious system corrupts most fully those who have most to do with it and are the most devoted to its support. Probably no class of men in the world now more fully personate the Pharisees of old than Persian Mollahs. As lying is one of the most common vices of the Persians, the proverb is perfectly natural and true that such and such a one, noted for this vice, *will lie like a Mollah.* If such be the *priests*, what must be the people?"

"*Facts and Anecdotes.*—Many years ago there was a rumor started at Ispahan that the King was dead. The King heard of it, and as the best punishment he could inflict, he sent sheriffs to that city, with the message, 'You say "the King is dead;" very well, your part of the funeral expenses is $1,000, which you must pay immediately.' There was no alternative and the money was exacted."

"The governor of Tabriz attended Mr. Haas' school, and promised to give him a horse as his tuition bill. Months passed by and no horse was forthcoming. At length a shrewd young khan, who was also a pupil of Mr Haas, called on the governor. His Excellency inquired for Mr. Haas' health. 'Oh, he is very ill,' said the kahn. 'Why, what is the matter of him?' 'That horse which your Excellency gave him has kicked him very badly.' The horse was soon sent."

"A young missionary but imperfectly acquainted with the language, yet who preferred to manage his own affairs, was making a contract for some mason work with the wily Persian mason. The mason offered to do the job for three dollars. 'No,' said the missionary, 'I will not give you three dollars. I'll give you five.' 'Very well;' said the mason, 'let it be five; we will have no dispute about it.'"

"*A Nestorian Boy Reading English.*—On an occasion of a visit from the Prince Governor, a Nestorian teacher of the seminary called up a young boy — one of the brightest — to show him how well he could read English. He read his verse in a loud voice and a confident air, and the Prince shouted 'Bravo.' The passage read was John i:3. The boy read it thus: 'All things were *mad* by him; and without him was not anything *mad* that was *mad*.' But for the grave solemnity of the subject the scene would have been well nigh intolerably ludicrous to the missionary listeners."

"*Partiality to Things at Home.*—Almost all new comers to Persia complain of nearly everything they meet with, because it is not *American*. They gradually learn better; but this is a lesson of *time*. The Persian house, for example, must be adapted to the intensely hot and dry Persian climate. Thick walls and earth roofs are better than shingled roofs or clapboards on the outside, or board floors within, which would quickly warp and crack. I have often been reminded of a remark of Dr. Humphrey about grumbling John Bulls in America. 'Why do they not say your *smoke* is not so much nor so good as the smoke in London!' So with complaining new comers to Persia as missionaries."

"*Esli, a Bible Woman.*— Esli, a Bible woman, wife of Deacon Badal, recalls that in 1854, when I went into the female seminary where she was a pupil, for my weekly exercises in singing, some of the pupils, she among them,

broke down and could not sing from a burden of their convictions of sin. Also, that finding the school in such a state, I changed the service to a prayer meeting, first remarking on the words, 'I will arise and go to my father.' On the evening of that day, Esli continuing in great distress, Mr. Coan was requested by Miss Fiske to converse with her. As she sat upon the floor weeping, the picture of anguish, Mr. Coan said to her: "Esli, what is the matter; what do you want?" To which she answered: 'To be free from the load of my sins — to find Christ.' Mr. Coan replied: 'Christ is here by your side.' She found Christ, and has since for fifteen years witnessed a good confession, being a burning and shining light among her people, and a most faithful Bible woman."

"*Hatoon.*— When Mrs. Rhea met the women of Degala in the village church, in time of revival, Hatoon made an address, and among other vivid and impressive things she said: 'I am Christ's crown.' 'What crown?' was asked. 'That crown of thorns that pierced His head,' was the answer. She has had a hard experience in trial and sin, having once married a Mohammedan and professed that religion, and now seems like Mary who loved much, because much was forgiven her."

"*Last Call.*— In my last call on our constant friend the governor, he betrayed much feeling and sincere sorrow at my prospective departure and declared he had not slept a wink the previous night, after hearing that I was really going. He told the messenger who carried him a small souvenir, to bring him no more such *unwelcome tidings* as my departure. Our mutual relations have always been the most friendly for a third of a century."

It was a great pleasure to Dr. Perkins to be of any assistance or comfort to his missionary companions. During

the summer months of his later years in Persia, Miss Mary S. Rice and the widowed Mrs. Sarah J. Rhea with her children resided at his house in Seir. The company thus afforded gave Dr. Perkins much relief in his loneliness, as his own family were thousands of miles away. As Mrs. Rhea's acquaintance with Dr. Perkins began during his last years in Persia, the following article from her pen will here be fitting:

"This evidence of design is patent in the providence which chose Dr. Perkins to be the pioneer of modern missions in Persia.

"God made him for the place and he fitted in exactly. He suited Persia and the Persians. They are a people fastidious, formal and polite in the extreme. Dr. Perkins calls them the Frenchmen of the East. A person with rough and boorish manners could have no influence over them whatever, or gain their respect, if lacking in good manners. I never saw any one possessed of more personal dignity and uniform courtesy than Dr. Perkins—a gentleman of the old school—(I can imagine Abraham, so admired in the East, to have been such an one) a prince among the people, always conforming to the highest rules of etiquette, from which no emergencies, however trying, unexpected or shocking, could ever cause Dr. Perkins to descend. I cannot think of him undignified, familiar or ungentlemanly, and I knew him well. For four years especially, after Mr. Rhea's death, he was a great deal with Miss Rice and me in the city, and our summer home at Seir was at his house, and I had three little children, unconventional enough, and often sick, and fatherless—a trial to have in an orderly house like his; yet he never showed that he was tried by them, or ever spoke an unkind or impatient word. Their respect and affection for him were simply boundless. After their father's death, they

called him "Grandpa," and they looked up to him as the highest example of greatness and goodness. I never shall forget how all the missionary children were impressed, and the natives as well, when he told them how he walked every day for four years to school at Amherst College, and was never once absent or tardy, and how he had yet to smoke his first pipe or cigar, or drink his first glass of wine. A more impressive and eloquent temperance lecture was never delivered, and never was there a more receptive audience.

"Dr. Perkins was very widely known, and all the natives yielded him the respect due to a prince and a father, reverence and affection combined. They called him 'Father.' They submitted to his reproofs, and these were not always gentle. He could be stern, denouncing iniquity without sparing. One of the most lamentable evils to our work and to Nestorian homes and churches was a habit of vagrancy. Doubtless there was some excuse for this in the deep and hopeless poverty and oppression of the people, which caused them to wander off into other countries. Some found their way as beggars to Germany and England, etc., and there pressed themselves into the notice of sentimental and credulous people, who gave them money to relieve their professed indebtedness and to promote imaginary gospel institutions in the Nestorian church. Returning to their poor homes, thus enriched, well dressed and idle, these nabobs, while their funds lasted, were the talk and envy of all their neighbors, whose greatest ambition was to find a share in treasures and honors so easily obtained. More and more the evil spread. The result was disastrous. Dr. Perkins rose and stood in the breach. With plain language, and unflinching, he spoke and wrote, and his words were powerful, and such was the fatherly love underneath them, which none could doubt, that they had great influence in restraining and turning the tide. Anything

that hurt the Nestorian people touched him to the quick. He loved them as Paul loved his missionary churches. He was their father and they knew it. The voice, even in driving them back into the fold, was not the voice of a stranger.

"This loving fatherliness especially included all the missionary families. Precious are the memories of his hospitality. Birthdays were always celebrated, especially Judith's, though she had long been dead. This was the mode: All the missionaries and the children were formally invited. Then Aziz, the faithful Nestorian cook, feeling the honors and responsibilities of his position, made careful and abundant (not extravagant) preparations in the way of delicious biscuit and sponge-cake, with fresh fruit from the city bazar, or golden honey from the summer hives at Hyder-loo. The long table was spread with puritan simplicity, but everything nice and clean, and a seat for every child. Oh, how precious to each little heart to find his own high chair arranged (borrowed probably) for the important occasion, and perhaps, hidden under his napkin, a practical joke in the way of a grotesque dog or rooster or nondescript in dough—a triumph of the cook's art! How still the little heads, how tight shut the little eyes during the blessing, how careful the deportment in that presence!

"I well remember what a subduing effect it had on my children when, going into chapel services, grandpa often said to the irrepressible boy, 'Now, if you don't behave well, they'll look at you.' Look at you! It was enough. After the decorous meal, most heartily enjoyed, and a pleasant hour of intercourse, with perhaps something special for the children (Dr. Perkins never liked long, tedious sessions), family worship would follow; Bible reading with a few impressive remarks, singing, and a prayer that suited the occasion and the persons, pleading covenant promises, remem-

bering the child whose birthday was celebrated, with petitions for spiritual blessing.

"Dr. Perkins once had a school of little tots which he called in for recitation at regular hours, and always on Sabbath afternoons. The first act performed with intense assiduity was to get position with tiny toes on a certain line of the carpet, when the book was struck, and the boys bowed and the girls courtesied, and then the catechism began from the blue-covered New England Primer. It was a refreshing sight in that dark land.

"My appreciation of Dr. Perkins as a prince, a father, and a gentleman is more than I can put into words. No one of any nationality who knew him in Persia could fail to recognize in him these marked characteristics.

"His conservative influence as senior member of the mission, in business meetings and discussions, was like that of Nestor among the Greeks. He was never overbearing, but the younger brethren always regarded his judgment and decisions with the highest consideration; and the feeling of bereavement in his removal was overwhelming. They felt that the steadiest hand had been taken from the helm.

"I think the mission in Persia can never sufficiently appreciate the blessing that came and constantly distills—which I trust will ever be a marked feature in personal character and social intercourse—the refinement and courtesy impressed upon family and society life at Oroomiah by such remarkable gentlemen as Dr. Perkins, Mr. Stoddard and Mr. Rhea, and a lady like Miss Fiske, and others.

"I commend this thought and what it will suggest, to missionaries who go out young and ardent, and who, in the intimacies of a very small circle, should never forget that familiarity breeds contempt, and that some formality and courteous reserve may help to make the isolated missionary homes,

even to the foreign-born children who may come into them, the highest and most faultless schools of delicate refinement and good manners.

"Dr. Perkins as a worker had an iron will, perfect health, facility in execution, and tireless perseverence, with clock-like system and regularity. The amount of labor he performed was marvelous. He delighted in it, and kept on and on all day, and into the night, like a machine that never ran down. He did not shrink at anything. He never stopped to calculate possibilities or probabilities if anything had to be done. He was not rash, but brave and bold, and full of courage, and his great faith held like the principle of gravitation. Who can forget, when "the heathen raged," and again and again our work was threatened from every quarter with certain destruction, how he would call us together for prayer, and calm and comfort us from the thirty seventh Psalm! That Psalm is always associated with Dr. Perkins and the missionary work in Persia. I can almost hear his voice in tones of confidence reading the verses and illustrating them from pages of his own experience, proving by personal testimony that "the salvation of the righteous is of the Lord, He is their strength in the time of trouble." Another favorite Psalm which he often read to the children was the thirty-fourth, especially verse 11th.

"One great work, and the last for the people to whom he gave his life, was building the Ardishai church. The funds were given to Dr. Perkins by the Shah and foreign embassadors. He could not trust natives to use these funds honestly. Every Monday through the summer's heat, he mounted his big white horse, and rode after Sabbath services to Ardishai, a day's journey, over bad roads, and stood by the slowly ascending walls, and watched the placing of each brick and timber, till the great church was complete.

But it was too much. It broke him down. Several severe illnesses followed. For reasons of health and ardent desire to see his family after years of separation, he left Persia finally. The journey was very trying and difficult, with the care of an invalid, dependent women and children, and frequent and severe attacks at Constantinople, London and at sea. Dr. Perkins suffered very much during the voyage; especially in the close quarters of the state-room he was troubled to breathe, and we fanned him almost constantly both day and night. Though uncomfortable, he had every attention and kindness in the tender providence which gave fellow passengers, loving, helpful, and appreciative, who delighted to take turns watching and nursing the dear invalid, and whose memories are grateful in being permitted to com fort one so honored and beloved of God."

CHAPTER XI.

FINAL RETURN TO AMERICA, AND DEATH.

ABOUT the first of June, 1869, Dr. Perkins accompanied by several members of missionary families returned to the United States. Though reluctant to leave his chosen field, he yet felt constrained to take this step, partly through failing health and partly through a strong desire again to meet the loved ones of his own household.

When crossing the lofty mountains near the Black Sea, the party encountered storms. As the result of these exposures, Dr. Perkins took a severe cold. A difficulty connected with his liver was thus aggravated. He was, however, enabled to proceed on the way and to exercise a general care not only for himself but the ladies and children of the party. On reaching Constantinople, all rested for a few days. There Dr. Perkins revived many pleasant memories with the late Dr. W. G. Schauffler and others. The voyage to Marseilles was comfortably performed. In going, however, from that city to Paris, a long ride in the cars, Dr. Perkins suffered much pain and weariness. A dropsical tendency was developed in connection with the disease from which he had already suffered. On reaching Paris, he found his feet had swollen so much as to necessitate cutting his boots in order to remove them. From Paris to Liverpool, he was quite dependent on the care of others. The journey was performed by slow and easy stages. Some of the time he was better, and was able to meet a number of friends in England. As soon as practicable, passage was taken by steam-

ship from Liverpool to New York. On the voyage his symptoms became more alarming, accompanied with increase of pain. His death was hourly expected, yet through the prevalence of earnest prayer offered by a large number of the passengers, as well as the kind and constant ministrations of many, he reached New York. There he was met by his son and assisted to a carriage. He was then taken to the house of a nephew in Brooklyn, where he was soon met by his wife. For three weeks he tarried in Brooklyn. As soon as the attending physician would permit, he was removed to Chicopee, Mass. Permanent accommodations were there provided for him in the house of another nephew, where he continued a few weeks till the time of his death. His wife and a sister, together with the nephew and niece at whose house he abode, cared for him during his sickness. His son, who met him in New York and daily watched with him at Brooklyn, having entered Hartford Theological Seminary, was absent a part of the time, but often came to Chicopee to see his father, to perform correspondence for him, and aid in ministering to his wants.

Among a number of visits which Dr. Perkins greatly prized during these, his last days, was one from Miss Mary S. Rice, who for years had been a teacher in the female seminary at Oroomiah. She came and remained a number of days at his urgent invitation.

The following extracts are taken from an article prepared by Miss Rice soon after Dr. Perkins' death:

"The day that I heard the decision of the medical council in regard to Dr. Perkins' recovery, my heart cried for hours, 'My father, my father, the chariot of Israel and the horseman thereof.'

"Most gladly did I accept his invitation to spend a few days with the missionary father and his afflicted family.

"December 4, on Saturday, he sent this message to a very dear mutual friend: 'I have ceased to be anxious about the result of my sickness. I want her and other friends to pray that God's will may be done, and His name glorified in the result, whatever it may be. The prospect of soon being with Christ has been very sweet to me during much of the past week.'

"On one occasion his soul was filled to overflowing, and he said to a relative whose tender care was very grateful to him, 'I never have through life felt my entire dependence on Christ as I have for the last two years, nor the importance of leading sinners to Jesus.' In ecstasy he said: 'Precious Jesus, thy blood cleanseth from all sin,' and again, 'What light and love! It seems as if I was filled with the love of Jesus! What hath my blessed Savior done for me?'

"December 5th. Two physicians from Springfield called, and one of them, who had been able to afford him unspeakable temporary relief, spoke very encouragingly of the hopeful symptoms. Dr. Perkins was cheered by his visit, and desired to hear items of interest from his missionary field. After tea, he requested the privilege of hearing us sing 'There'll be no more sorrow there,' in the adjoining room, while his son played on the piano. 'The Cross and Crown,' 'Rest for the Weary' were also sung, and he asked for 'Billings Jordan,' a piece he has always loved, since the days in which Mrs. Sarah Lanman Smith sang it as her favorite, in the vessel in which the pioneer to Persia and one of the pioneers to Syria sailed with their wives, on their first voyage to the East.

"He prayed, 'forsake me not dear Jesus!' Some one repeated, 'The soul that on Jesus hath leaned for repose, I'll never—no never—no never forsake.' 'How firm a

foundation.' '*How firm*' he added earnestly. 'Glory, glory to Jesus!' 'If I have a tongue I shall never cease to shout *glory* to Jesus!'

"Tuesday night, December 7, was one of great suffering. His distress was so great that he begged every Christian about him to pray. Six times, short, earnest supplications went up from that bedside, and the dear pilgrim was soothed and responded 'Amen and Amen,' once he said: 'Let such be my experience and it is enough.'

"Before midnight, as he grew easier, he desired friends who were not needed, to retire, saying, 'We can send for you if there is a change.'

"At one time when feeling able to converse, he was asked, 'What are your views of *missionary work*, as you look back upon it in these last days?' He replied: 'The *most glorious* that can engage the heart or hand of a mortal; but I would have it kept on the high plane of laboring to lead souls to Christ.'

"His love for his friends was very strong, very enduring, and his gratitude for favors received was unbounded. Again and again he expressed his affection and gratitude to friends, who had delighted for years to contribute to the necessities of the aged missionary, and who have overwhelmed him with kindness during the weeks of languishing, since his last return to America."

"It was a sweet privilege to Dr. Perkins to be surrounded by his dearly loved kindred, and receive the kind ministrations of hands that had never wearied in their labors of love, as they tried to soothe and relieve his sufferings, sometimes agonizing distress, as the earthly tabernacle was taken down. He had spent long years in Persia, teaching those about him how to *live;* one lesson was left for his American friends, to see how a good man leaning on Jesus' arm, could meet the last enemy."

After a week of comparative unconsciousness, Dr. Perkins passed from earth. This was on the evening of December 31, 1869.

In looking from a window facing westward, the sun could be seen resting on the horizon. The year was nearly at its close. Soon was the spirit of the pioneer missionary ushered into a new year, nay rather a new existence, where the years do not come and go with their alternations of joy and sorrow, but where there is rest, reward and endless joy.

CHAPTER XII.

REMINISCENCES AND CHARACTERISTICS.

These valuable and interesting letters from different sources will give every reader a good impression of Dr. Perkins' character. Those who knew him best will also recall many tender associations and memories of his life.

From Prof. William S. Tyler, D. D., Amherst College.

AMHERST COLLEGE, June 1, 1887.

MY DEAR MR. PERKINS, I am glad that you propose to prepare a brief memoir of your honored father. He was a model missionary, and his life and example cannot but be instructive to others who engage in the same good work, and instructive to all who are interested in Christian missions.

My acquaintance with Justin Perkins began when he was a senior and I a junior in Amherst College. He was graduated in 1829 and I in 1830. As I was only two years in college, his was the only senior class that I knew except my own, and of course he was one of those *great men in college* whose like I have never since beheld. But apart from college hero worship, there *were* strong men, excellent scholars, model missionaries in that class, though the college was not yet ten years old. One eighth of the class became foreign missionaries, among whom were Henry Lyman "the Martyr of Sumatra," Justin Perkins who gave the Nestorians the whole Bible in their own language and a Christian literature, and Elias Riggs, who knows more than a score of languages, who translated the Bible into the Bulgarian and the Armenian tongues, and has rendered scarcely less impor-

tant services to the Scriptures in the modern Greek and the Turkish. There was also Joseph William Jenks, to whom scarcely less than to his father the Christian public was indebted for the "Comprehensive Commentary;" and Simeon Nash, judge of the court of common pleas in Ohio, and author of several valuable books and articles on the application of Christian ethics to law and the state; not to mention several other members of the class who were strong men in college and afterward were distinguished as pastors or as educators. In the three classes which preceded and with whom Mr. Perkins was more or less associated, were: Elijah C. Bridgman, the patriarch of American missionaries to China; Artemas Bullard, the studious pastor and preacher; Chauncy Cotton, founder of the Mount Pleasant school in Amherst and president of Bristol College; Samuel F. Haven, librarian of the Antiquarian Society in Worcester; Edward Jones, the colored alumnus who died early in his mission to Liberia; Robert E. Pattison, president of Waterville College and professor in Newton Theological Seminary; Joseph S. Clark, the wise and efficient secretary of the Massachusetts Missionary Society; Alexander W. McClure, editor of the *Christian Observatory* and stalwart defender of New England orthodoxy; William P. Paine, tutor, trustee and model pastor; Asa Bullard, the veteran Sunday-school secretary and editor; James H. Coffin, author of "Conic Sections" and professor of mathematics; Story Hebard, the gentle and gentlemanly missionary to Turkey who died almost in the beginning of his work; and Edward P. Humphrey, the elegant preacher, professor of ecclesiastical history, and leader in the Presbyterian Church. In the classes that came after him and looked up to him and his classmates as I did, there were in my own class: William Arms, Henry A. Morris, James L. Merrick, Philander O. Powers, and Benjamin

Schneider, five missionaries out of only thirty graduates, and Horatio B. Hackett, the distinguished professor, scholar and commentator on the Scriptures; in 1831 H. Ward Bryant, Ebenezer Burgess and Aldin Grout, missionaries, C. M. Dorman and James Humphrey, civilians, the two Greeks, Karravelles and Paspati, the former after his return to his own country an officer under the Greek government, the latter the well known philologist and archæologist at Constantinople and Athens, besides several distinguished educators and pastors; while the class of 1832 was remarkable chiefly for its fine judges, all superior scholars in college, and others who gained distinction in political and public life. "There were giants in those days," and as a gentleman, a scholar and a Christian, Justin Perkins was among the foremost of them all. Though obliged to teach school in the winter, as a means of self-support, he made up for the time thus lost by hard study, giving only four hours out of the twenty-four to sleep as was commonly reported, and received one of the highest appointments both at the Junior exhibition and in the commencement exercises, choosing for his subject on the former occasion *The Nineteenth Century*, and at the latter, *The Dangers of Innovation under the name of Improvement.*

The year after his graduation he was a teacher in Amherst Academy, of which William Thompson, the now venerable professor in the theological seminary at Hartford, was then principal, and which, in those days, was, perhaps, the most flourishing academy in the State. As a teacher, he was able and faithful, and highly acceptable to the school and to the people of the town. The next two years he was a member of the theological seminary at Andover. In 1832–1833 "Justin Perkins, Ebenezer Burgess and Timothy Dwight were fellow tutors and fellow boarders with myself at Prof.

Hitchcock's, whose family for several years furnished a delightful home for almost all the tutors. There we discussed literature, science and religion with each other and the Professor. There, at one time, we canvassed principles, plans and methods of education with Miss Lyon, when she was laying the foundations of Mount Holyoke seminary; at another, we sat at the feet of Eli Smith as he talked of the Holy Land, and Turkish and Persian missions. Perkins taught rhetoric, logic and languages with indefatigable industry, inexhaustible patience, and unfailing accuracy and propriety. Already we could see in him—such was the dignity of his character, such the maturity and balance of his judgment—the founder and father of the mission among the Nestorians, and—such was his linguistic learning and taste—the future translator of the Scriptures into modern Syriac." So have I described him in my history of Amherst College. Returning to Andover the following year, he resumed his theological studies; but, before completing the three years' course, he listened to the call of the American Board, and went out to establish the mission among the Nestorians.

In the theological seminary, as in the college, he was a hard student, improving every moment of his time, laborious, systematic, with a time and a place for everything and everything in its time and place, regular in his attendance on all the exercises, exemplary in the discharge of every Christian duty, thus laying broad and deep foundations for future usefulness, while, at the same time, he lost no present opportunity of doing good which providence presented to him.

Mr. Perkins was received into the college church, by letter from the Congregational Church in Westfield, March 18, 1827, when he was a member of the sophomore class,

and, so far as appears from the church records, was never dismissed, but continued a member until his death. As the college church was formed in 1826, he was one of the early members, the fifty-first in the order of entry in the records. In 1828 he was the first president and Elias Riggs the first secretary of the first missionary organization in the college, whose object it was to excite and perpetuate a missionary spirit in the hearts of its members and other students by weekly meetings, a weekly concert of prayer, and correspondence with similar societies in other institutions, and with missionaries in the field. At the commencement, in 1832, when his class received their degrees of M. A., he was appointed to deliver a master's oration, and he took for his theme, *The Obligation of Literature and Science to the Enterprise of Missions.* During his tutorship, he was superintendent of the Sunday school in Amherst. He held the same office in the South Church of Andover during the last year of his connection with the theological seminary. These schools were both increasingly large and prosperous at this time, embracing almost the whole congregation, of all ages and both sexes; and they owed their prosperity largely to the wisdom of the superintendent, his personal influence, and the interest which he inspired. Thus, his education was a happy union of study with practice, of discipline and development with training for a great life work under the inspiration of the highest and holiest motives.

It was not in the nature of such a man, with his large, warm heart and his profound convictions of the duty of Christians to Christ and a perishing world, to leave his native land without an earnest appeal in behalf of Christian missions. Shortly before his departure, he prepared a sermon which he delivered, I know not how many times or in how many places, using as the text of his discourse Heb. ii: 3.

How shall we escape if we neglect so great salvation, in which, after magnifying the greatness of the salvation as shown in the greatness of the deliverance and the greatness of the deliverer and thus the impossibility of a greater or any other salvation for those who neglect to embrace it for themselves, he proceeded to set forth in the strong light of this great theme the inexcusable negligence of Christians in not *publishing* the glad tidings of this great salvation to all who dwell on the face of the earth. I shall never forget the sermon or lose the impression it left on my own mind, although I did not hear him preach it, but he read it to me before preaching it, as we sat together on the borders of "Pomp's Pond" in Andover. And in this connection I may perhaps be permitted to allude to the somewhat unusual intimacy which existed between Mr. Perkins and myself owing to the relations into which from time to time we were providentially brought. We were together one year in college, as already stated; the next year when I was a senior in college, he was a teacher in Amherst Academy; the next year I succeeded him as a teacher in the academy, and he went to Andover; I succeeded him in like manner in the superintendence of the Sunday school in Amherst when he relinquished it; we were fellow tutors and fellow boarders in one year in Amherst, and for somewhat more than a year we were associates in theological studies and more or less also in Sunday-school work in Andover. After his departure for Persia the intimacy was kept up by epistolary correspondence. After his first visit to his native land, with Mar Yohannan, and his return to his mission, we were in the habit of writing each other on the receipt of a letter from the other; and after his second visit from which he returned alone, leaving behind him his wife and only surviving child, at his request

and as a solace in his loneliness, we each wrote two letters every year without waiting to hear from the other. The package of his letters now lies before me, more than fifty in number, and I have just had the melancholy but great satisfaction of reading them all over again; would that the Christian public might have the pleasure and profit of reading them. They are models of good sense, good taste, personal friendship and Christian spirit as manifested in epistolary correspondence, and they recall many, *many* tender and sacred recollections in his and my own experience. Indeed the history of the Nestorian mission, of Amherst College and of the United States, especially in their life and death struggle with slavery, as well as of his family and mine for a period of more than thirty years, might almost be written from these letters. The record of his long, laborious, self-sacrificing, yet most useful and happy missionary life may here be read and reviewed just as it passed from month to month and year to year, translating the Bible and "Pilgrim's Progress" and other Christian literature, and carrying them through the press in successive editions and various forms suited to the changing and growing wants of the people; preaching twice every Sabbath in the native tongue and attending daily services in Syriac during the week; teaching more or less in the seminary and laboring in season and out of season, especially in the wonderful revivals of religion that occurred almost every year in the seminary and often in the churches, besides the superintendence of the mission, the correspondence with the secretaries and others at home, and an indefinite, not to say infinite amount of miscellaneous work that was continually devolving on him. I always wondered how he could find the time or have the strength to write his unfailing and always full and carefully written letters to me. At the same time he watched with deepest and liveliest interest the progress

of events in his native land. Next to the unspeakable joy and gratitude with which he recorded the powerful revivals with which the schools and churches of the missions were blessed, was the warm and hearty response of sympathy with which he received the news of similar scenes in the college in which he was educated. And the mingled sorrows and indignation with which he read and wrote of the encroachments of slavery and the compliances of ministers and Christians, churches and societies in his native land previous to the war, far exceeded his denunciations of the intolerance and persecutions of the Mohammedans of Turkey and Persia. In all these letters, as in his whole life, wherever we see Dr. Perkins, we see in him the faithful friend, the ardent patriot, the perfect gentleman, a fine scholar, a graceful writer, an indefatigable worker, a wise leader, a devoted Christian, a model missionary, with strong feelings and resolute will yet always under the control of sound judgment and Christian principle, of courteous manners, gentle speech and winning ways, rejoicing in hope, in tribulation and affliction, not only patient but cheerful, full of faith and hope and love and joy, wise in all things but especially wise to win souls, ambitious but chiefly to turn many to righteousness and to shine with them as the stars forever and ever.

From Rev. N. G. Clark, D.D., secretary of the A. B. C. F. M.:

Boston, May 21, 1887.

Dear Mr. Perkins, You kindly ask me for a brief statement of my impressions of your honored father, Rev. Justin Perkins, D.D., missionary to the Nestorians. I greatly regret that it was not my privilege to meet your father so as to know him personally. As foreign secretary, I had the pleasure of correspondence with him for the three years previous to his leaving Persia. I recall very vividly

the profound respect and esteem I had for him, and the hesitancy with which I ventured to address him, as one so thoroughly versed in all questions relating to the work among the Nestorians. His bearing toward the young secretary was very courteous and soon relieved me of any special embarrassment. I was especially pleased by his expressions of delight with any incidents touching the progress of the work in other fields. Any illustration of earnest Christian purpose in the character of native Christians stirred his heart and called forth expressions of that lively sympathy with Christ which characterized his whole history.

As I recall the history of the Nestorian mission, its early triumphs, the painful sacrifices required of the few devoted men and women who went to that distant field, and as I now read of the success which has attended missionary effort, transforming that wild, waste region, as it were, into the garden of the Lord, I recognize more and more the services rendered by Justin Perkins. There was need of a man of his fine intellectual character, of his lofty consecration, to give dignity to the enterprise, and to commend it to the faith and generous contributions of Christians here at home. An enterprise that commanded abilities that would have secured their possessor an honored place in his native land, was one in which the Christian public might well feel an interest. Indeed, the devotion of such men as were early engaged in the work there was a most important contribution to the cause of missions; and many a man who would have otherwise remained indifferent, could not help caring for a work in which such noble men as Justin Perkins and David T. Stoddard were engaged. Very sincerely yours,

N. G. Clark.

From Mrs. D. P. Cochran:

Oroomiah, Persia, April 16, 1887.

Dear Mr. Perkins, It will be thirty-nine years next

June since I arrived in Oroomiah with my husband, and first saw your father, mother, their "Persian Flower," with her little brother Henry, some four or five years old, as my memory serves me. He who was the pioneer missionary of the American Board in Persia has put aside his armor and laid him down to rest. You expressed a wish in your letter to Dr. Shedd, that we who knew him so well, send a few lines of recollections of his life and labors. It would fill a volume to tell the half of those days. I looked with wonder upon his untiring zeal and the amount of work accomplished each day. What endeared him personally lay more in the courtesies of every-day life, for we lived beneath the same roof, though there was no inner communication between our rooms. In sickness he would find time to watch at night, two and three times a week, and very welcome was his presence there, and his cheerful, hopeful words helped bring the convalescent back to health. And when no earthly healing was granted, his was a sympathy which entered into our very hearts and bore the burden with us.

As I thus recall those days, it all comes back to me, and I see him beside the bedside of my Martha; every other night he wished to sit up, would we allow it. "Will Mr. Perkins sit up with me to-night," the little girl would ask, and if I replied "yes," she would say, "I love to have him." And when we laid her away on the hillside, he brought us back from the grave to our desolate home, with loving words of the little girl who dearly loved *him*, and gently said, "You must all come over and take tea with me," and so we followed him without a word, though I could not have gone anywhere else. It seemed like going to my own dear father's, and he was full of beautiful remembrances of my dear one. Martha had said to me on her sick bed, "We will ask Mr. Perkins to tea, Mamma, on *my* birthday and will you

make a 'study cap' for me to give him?" It was all ready, with the cake and the written invitation to tea, when the day came, and with breaking heart I did everything as Martha and I had planned. A sweet peace fell over us, and Mr. Perkins sat with us around the tea table, and told and gave many beautiful recollections of the little girl who said, "It is better to go to Jesus than to stay here," and asked, "Do you not think Mr. Stoddard will be glad when he sees me coming into the gate of heaven?" Again, and yet *again*, did he come to our help on similar occasions, and without him, it seems as though we could not have borne our grief, though our little circle of missionary brothers and sisters were exceptionally sympathizing and kind. We looked up to him as our leader and guide.

Truly your friend,

D. P. Cochran.

From Miss Mary S. Rice, now of Lincoln, Mass., formerly a teacher in the female seminary, Oroomiah, Persia:

As a missionary preacher Dr. Perkins' motto was, "I determined not to know anything among you, save Jesus Christ and him crucified." He was averse to wasting his strength on theories, fruitless discussions, and what appeared to him to be the scaffolding of the missionary work.

In his last illness, he remarked one day, "I have tried to make Christ and Him crucified the theme of my preaching. If I should begin again, I should make it still more so. It seems as if I would preach nothing else."

He accomplished a vast amount of work, but he was never in a hurry; he was so prompt in meeting his engagements, that he was always in his place a few minutes before the time.

Dr. Perkins was a practical exponent of James I: 27, "Pure religion and undefiled before God and the Father is

this, to visit the fatherless and widows in their affliction."

Many are the widows whose hearts he has made to sing with grateful joy. Many are the orphans who will call him a blessed friend in distress. His generous heart and willing hand were ever ready to minister to their comfort and need.

Dr. Perkins did much to cultivate the *social element* in the missionary circle. He had a wonderful memory, and could entertain his guests for hours with instructive, appropriate as well as amusing anecdotes.

His influence over the missionary children, as well as native youth, was greatly prized.

Courteous, dignified, kind, pleasant, appreciative, generous, he easily won the respect and affection of the young, both in the mission and among the natives.

Dr. Perkins possessed a leading mind, indomitable will, wonderful perseverance, great prudence, combined with a love for the perishing souls for whom Christ died, that fitted him to occupy the place of the senior member of our mission.

From Rev. J. H. Shedd, D.D., Oroomiah, Persia:

OROOMIAH, April 23, 1887.

REV. H. M. PERKINS: — Dear Brother, I am very glad you are preparing a biography of your father. No adequate memorial of his long career as a missionary has yet been written. He was a man of great faith and energy, and very systematic and laborious as a worker. *Impossible* was a word not found in his vocabulary. Only once do the missionaries remember of his failing in what he undertook. He made an attempt to visit Gawar in the winter. He went till his horse could go no further in the snow banks and reluctantly turned back defeated. Those of us who remember him can recall very much that was lovely in character. In his later days he was a real patriarch with all the venerable

bearing and deep piety of the best fathers of old. But, with great dignity of manner, he had a heart as gentle as a woman's. We lived next door to him at Seir for several years. When I was absent on long tours his fatherly care of my wife and children was very remarkable and touching. One of his excellent qualities of leadership was a generous appreciation of the labors of others. He felt himself honored and always expressed his delight in the success of his associates and the labors of his pupils and native brethren. The last Sabbath he spent in Persia was in June, 1869. I had the privilege of sitting by his side on that lovely evening at Gavalan; I asked him, "Looking back over the thirty-six years of your missionary life, have you seen as great results as you expected?" He replied: "Far more. I expected to see a congregation or two gathered; but God has given revivals and raised up preachers and gathered in harvests of souls. . He has been better than my faith." His strong will and disregard of self was marked to the last. He persisted in being carried on board ship at the appointed time, in starting for Persia in 1833, though so sick that the sailors said: "We shall soon throw this man overboard." In the same spirit he met exposures on his last overland journey from Oroomiah to Trebizond. This journey, no doubt, aggravated the disease which ended his life.

His eminent services were seen in pioneer work on the field, in beginning the system of education, in translating and carrying through the press the Scriptures in modern Syriac, in fostering and encouraging every good work of missionaries and native Christians, in manifold labors for the whole Nestorian people and providing for them a Christian literature, in constantly awakening new interest in America and England by the productions of his pen and by his addresses, and in securing reinforcements to the mis-

sion, such as Mr. Stoddard and Miss Fiske in 1842 and the larger company in 1859.

Very truly,

J. H. Shedd.

From Rev. Benjamin Labaree, D.D., now of Marietta, Ohio, yet still identified with the progress of mission work in Persia:

My acquaintance with Dr. Perkins on the mission field began in 1862, when returning from America he resumed his residence at Seir.

It was a welcome day to missionaries and to native Christians that brought him back to his old post of service among them. His long years of experience, his unbounded enthusiasm for the Nestorian work, his predominantly hopeful temper, with the strong attachment existing between him and the older Nestorians, made his return, in the view of his associates, an event decidedly reassuring and encouraging. By the native Christians he was revered and beloved as one that "loveth our nation," and had laid for them the foundations of a new spiritual temple. His presence among them again was hailed as auspicious of continued blessings, aside from the direct good expected from his large heart and industrious hands. Mohammedans of all classes, too, venerated his hoary head and commanding form, as they held in high esteem his godly character. He was accepted among them as an admirable specimen of American nobility and Christian devotedness.

Those last few years at Oroomiah were a fitting close to a lifetime of notable energy and zeal in the extension of Christ's kingdom in Persia. Though the infirmities of age were creeping upon him, and though his isolation from his family often depressed his spirits, his busy hand never slackened in its work for the Master. To the last, indomitable in

purpose, untiring and self-sacrificing, he was ready to spend and to be spent in the cause to which his life had been consecrated.

While his labors were chiefly connected with the press, he aided regularly in the instruction of the seminary at Seir, did no little amount of preaching, and was ready to assist his younger brethren in such ways as exigencies demanded. The commentaries on parts of the Bible which he edited at this time are among the most important and valued volumes in the modern Syriac literature. They were accepted by the people of our churches as a sort of legacy from a father. He could scarcely have left them a memorial of himself more suitable, more highly prized, or more enduring. Generations of Nestorians will be edified by them. He added, too, by translation, many precious hymns to the Syriac hymn book.

These years were a period when our missionary policy was undergoing some change. The native churches were being pressed into a more formal organization and to self-support. While the burden of pushing this work forward came chiefly on the younger missionaries, Dr. Perkins watched it with tenderest solicitude, on the one hand rejoicing in any healthy development of these churches, in whose founding he had had so large a share, and on the other hand anxious, lest in their weakness their attention should be diverted from aggressive spiritual work to matters of ecclesiastical form. We refer to it as it indicates the prominent characteristic of his missionary life. It was a "mission hunger" for souls. His mission policy might truthfully be expressed in the words of the great missionary Apostle: "My little children, I travail in birth again until Christ be formed in you." All matters of outward form and church organization were, in his thoughts and aims, subordinate to this supreme end.

Another trait of character which was conspicuous in these last years was his generous bearing toward his younger brethren in the missionary ranks. His frequent expressions of confidence in them and graceful deference to their opinions did great honor to his broad and liberal spirit.

One of the sunny memories of this period is the sweetness and tenderness of the dear old man in his social relations, his personal interest in every member of the mission, his never-failing courtesy and urbanity in his intercourse with all, and especially with the children. Like a father he entered into the joys of every one old or young, and shared their cares and griefs. He often spoke of himself as being only a shadow among the missionary workers; but he was told, what was in the heart of all, that he was like "the shadow of a great rock in a weary land." In the hour of affliction, felt so keenly by the isolated missionary, his was a strong arm to lean upon, his sympathizing presence was a never to be forgotten benediction. He was ripening for the blessed fellowship of the saints above, and for the perfect service of Him who came on earth "not to be ministered unto but to minister."

He once wrote after his final departure from Persia, "Heaven will never know any greater joy than that over redeemed Nestorians." It is his now to know the fullness of that joy and the sweetness of the song of many such redeemed ones.

CHAPTER XIII.

CONCLUSION.

IN giving the general outline of my father's life and work, I have sought at the same time to present some of the characteristics which entered into that work, as courage, patience, perseverance, industry, good judgment, faith and hope. These and other elements of character are well portrayed in the excellent articles kindly contributed to this volume.

I would now bring before the reader's mind a quality of my father's character which has been implied in all that has preceded, yet may be more distinctively brought to view. I refer to his *exalted ideal* of missionary work. This was not seen so much in what he said as in what he did. This element of his character will bear very close inspection. It was seen in the hearty and unreserved consecration he made of himself and what he had to the Lord. He was very conscientious in the use of money. Judging from my recollection of him in this particular, his rule for the adjustment of pecuniary affairs seemed to be as follows: To provide for the present wants of his family on a basis of economy, to be free from debt, and to give what remained to some object of benevolence. I am aware of treading on somewhat delicate ground when treating of a subject like this. It would certainly seem in ordinary cases both natural and scriptural that a minister of the gospel or a missionary of the cross wherever laboring, should make some provision for future years. Were I to take a different view, I should pass

judgment on myself. There are, however, *gifts differing.* Some may be called by an endowment of faith to make sacrifices which others are not called to make. I can remember the time when I wished my father was more mindful of his temporal affairs even to a very moderate degree, but I can now see that his views were in perfect harmony with the spirit of consecration which entered into his whole life. The blending of characteristics would have been marred without that faith which led to a belief that God would provide for him and his in years to come, and this in some way unknown to himself. Some paintings when viewed near at hand seem unfinished; from a more distant point the apparent blemishes are seen to have contributed to the merits of the picture and the production of symmetry. My father was accustomed to think of missionary funds as coming not only from the wealthy stewards of God's household, but also from the self-denials of poor widows and orphans who loved their Master and His cause. Thus, when he practiced economy it was to save for some cherished object in the Lord's great vineyard. He received, it is true, a few gifts from Christian friends, which were devoted to special expenditure for himself and his family; yet I have known him respectfully to decline other and larger gifts, and to succeed in diverting them to some channel of benevolent effort. During his last protracted and severe illness, the officers of the American Board extended to him a cordial invitation to draw upon their treasury for his expenses. This was a testimonial to the spirit of self sacrifice he had shown throughout his whole career. It was also an expression of confidence that he would not abuse the privilege thus given him.

This exalted ideal of the missionary work was seen in my father's intercourse with his co-laborers. He loved them as

brethren. He appreciated their work, and exhibited the teaching, "In honor preferring one another." The work of furnishing material for the press in Oroomiah had chiefly devolved on him. Some weeks ago I consulted the publications in Syriac literature on the shelves of the Congregational library in Boston, the most of which I knew to be the results of his labor. On opening the books, I found after each title and description, in his familiar hand, these words, "Translated by the missionaries." Thoughts of personal honor were lost from sight in the grand motive which controlled his life.

There are lessons in such a character for all followers of Christ. Especially is this true regarding students in our theological seminaries, and ministers of the gospel, whether in the home or foreign field.

In an age of vast enterprises and of the rapid accumulation of wealth, is there not danger that the ministry may become to a certain degree affected by the materializing spirit; that considerations of personal ease and comfort shall assume primary importance and it shall be regarded a positive virtue to seek and win high position, with its accessories? Granting that some are really called to what are termed desirable places, yet does it not remain true that a call in such directions is discovered much sooner and easier than in any other? Homeopathy may reasonably have its advocates in the treatment of the body, but surely in the spiritual realm the principle of "like cures like" ceases to have power. If we are to remove the greed and selfishness of the world, it must be by directly opposite principles. This has the authority of God's own word: "Be not overcome of evil but overcome evil with good." Two of the disciples were once permitted by our Lord to make known their request. It was this: "Grant unto us that we may sit one on thy right hand, and

the other on thy left hand, in thy glory." The answer given was a gentle rebuke, and they were led to consider the nature of true greatness as consisting in service and that for Christ's sake. Yet the desire of the disciples had at least this merit, it related to the church triumphant. Are there not many who would sooner ask, "Who of us shall be greatest in the church militant?" The hour of battle is not the time for a soldier to consider his personal comfort. Patriotism is measured by a readiness for the post of danger. One and all, when thus animated, are moved by a common impulse to carry the day, though at the cost of suffering or death. Christ, the captain of our salvation, is a leader surpassing all others in glory. He may well call forth and expect the devoted affection and hearty service of every follower.

In bringing this book to a close, I cannot do better than by giving some of my father's words. The following is a part of his brief address to the Nestorians on the eve of his final departure from Persia:

"My Nestorian Friends: I have sometimes been in circumstances when my heart was so full that my tongue could not speak. Such is the case to-day, and I shall try to say little.

"I came to your people young; I go out from you old. Twice before I have visited America since my first coming. Then I had the hope of returning to you again, and that hope was a comfort to me. *Now* I go for the last time, not expecting to return. We shall see each other's faces no more in this world. The parting makes this hour very sad. But it would be much more so, had I strength to labor more for your people, and were still obliged to leave. My strength is gone, and I could do little more for you were I to stay.

"There is another and yet greater mitigation. If we are the servants of Christ, our parting is not long. We may hope soon to meet in heaven.

"I am very grateful to you and your fathers for the kindness I have met from them and from you, as a missionary, from the beginning. I pray God to reward you all with a part in his kingdom. I have two very special favors for which to thank God: the welcome I met, and my eyesight in a land of dust and bright light.

"My friends, I have found my life among your people very delightful. Pardon all short-comings in my work. Receive from my lips two verses, one of Paul and one of Christ: 'Be diligent in business, fervent in spirit, serving the Lord.' 'Be thou faithful unto death, and I will give thee a crown of life.'"

THE END.

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